The Universalist Leader

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FOR THE MINISTRY
Berkeley, California

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November 21, 1925

Our Ancestry and Kindred

WE are, therefore, made out of star stuff. Moreover, we continue to live altogether on the bounty of our star, the sun. Not only does our warmth come from the sun by radiation, either directly as sunlight or indirectly in coal and peat and organic oil, but our food supply depends also on this same star. For it is the energy in the sunlight that makes possible the leaf and all plant structures upon which we and all the other animals feed, when we are not eating each other. In the last analysis, then, we feed off of sunbeams, we are kept warm by the radiation of the sun, and we are made out of the same materials that constitute the stars. What a noble ancestry is that! A good family—we are the kin of the moon, of the palm trees, of sunspots and fish, of diamonds and clouds, for we all originated, not long ago, as astronomers count time, in the same layer of the sun's atmosphere.

Dr. Harlow Shapley, of Harvard
Through WEEI Radio Station.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

THE THANKSGIVING PROCLAMATION

THE President calls upon us to cease from our work on Nov. 26, and on that day either in our homes or in our places of worship to "devoutly give thanks to the Almighty for the many and great blessings" we have received, and "to seek His guidance" that we "may deserve a continuance of His favor."

The President cites the list of national blessings which have been so common with us that we seldom think of them: the almost inexhaustible wealth of our natural resources, the generosity of nature, the great harvests, the products of our industries, no pestilence or catastrophe, but peace and public health. "And labor," he says, "has been well rewarded for its remunerative service."

As we have grown and prospered in material things we ought to make progress in moral and spiritual things. "We are a God-fearing people," says the President, "who should set ourselves against evil and strive for righteousness in living, and, observing the Golden Rule, we should from our abundance help and serve those less fortunately placed. We should bow in gratitude to God for His many favors."

Thanksgiving Day Proclamations do not give one great opportunity for originality. All these things have been said before. That, however, does not destroy their importance.

We should "help from our abundance," says the President. He doesn't say "we should labor to the end that all may earn an abundance for themselves," but he says, "we ought to make progress in moral and spiritual things," and that means the same. We are making that kind of progress. We still need the Lady Bountiful of the right sort. But we need more the intelligent crusaders for liberty, justice and the square deal.

On Thanksgiving Day, as we reflect more quietly about whose we are and what we are, we may think of some opportunities to show practical brotherhood that we have let go by. If so, we ought to resolve to make the record good before the old year goes out.

We have not left to us an unlimited number of Thanksgiving Days in this good old world.

THE DEATH OF A STRONG WOMAN

THE sympathy of the entire Universalist constituency goes out to Dr. William E. Barton in the death of his wife, Esther T. Barton.

Dr. Barton until recently was pastor of the largest Congregational church in Illinois. He is the author of many important books. He is known to the readers of the *Leader* by his articles under the *nom de plume* of "Safed the Sage," and as former Moderator of the General Council of Congregational Churches.

Mrs. Barton has been not only a devoted wife and mother, but also a strong worker in the church. For her are named the Esther Barton Hospital for women and children at Tai-ku, China, the Esther Barton Assembly Hall of the Madura Mission in India, and the Esther Nursery at Camp Algonquin on Fox River, Ill. She was a trustee of the Woman's Board of Missions of the Interior and a devoted friend of many good causes.

* *

OUR PRAYERS TOGETHER

IN place of the prayers which Mrs. Restall is editing so ably this quarter we are using in this issue and in the issue of next week passages taken from "The Heart of an Optimist," a volume just published by George H. Doran Company, New York, to be sold at $2.00. It is made up of the spoken and written words of the late George Landor Perin, which have been chosen and arranged by Florence Hobart Perin, his wife.

Mrs. Perin has dedicated the book to "the beloved sons and daughters of Dr. Perin's own household; to the young women of the Franklin Square House to whose welfare he devoted so many years of his life; to the young men in Japan whose lives will be richer for the influence of his spirit in the Perin-Cate House; and to the men and women everywhere who have been blessed and influenced by his word, his work and his life." The foreword is written by Dr. Joseph Fort Newton, who pays a noble tribute to Dr. Perin. Some of the material in the book has been taken from "The Optimist's Good Morning," "The Optimist's Good Night," "Sunlit Days," "Self-

healing Simplified," and "The Sunny Side of Life," all volumes written by Dr. Perin.

Study of these prayers clearly indicates the kind of book that Mrs. Perin has prepared. There is a selection for every day in the year. They are uplifting and suggestive.

Mrs. Perin has offered to give all profits arising from the sale of this book to the Universalist General Convention to hold in trust for the Perin-Cate Home.

Many Universalists who knew and loved Dr. Perin and many others who have become acquainted with him through the beauty of his writings, will be glad to have this book of devotion.

* *

KIN OF THE MOON AND THE PALM TREES

FOR the first time in its history, Harvard University has made use of the radio in a work of public education. On election night, with many cities seething and bubbling with political excitement, with jazz and melodrama and election returns assaulting the air, there came all at once a clear voice talking about the stars.

Prof. Harlow Shapley, professor of Practical Astronomy at Harvard and director of the Harvard Observatory, gave the first of twenty-two talks on astronomy. He told the thousands listening in that the correct time at the moment was 7 hours, 47 minutes, 13 seconds, and that it was determined by observations of the stars. He then said:

> "Although we have in timekeeping and commerce and surveying utilitarian uses of astronomy, the most practical service of this ancient science, I think, is the cultural and spiritual value of increasing the knowledge and appreciation of the universe we are in. To know of the stars, to know of space and time and starlight, is for most of us to open a new phase of existence. Nearly all scholarship and science deal with man and his troubles, with the trivial planet he infests. Astronomy on the other hand, as a cultural study, transcends man and his earth, deals with the outside world where space, time, mass and energy are great, inconceivably great compared with the earthly measurements, and where the laws of nature operate on a clear and impressive scale. Astronomy is good medicine for religions that are too narrow, and a good antidote for any wobbly philosophy of life that makes too much of man and his manners."

It was a new thought to some of his hearers that they were made of star stuff—that they continue to live because of the bounty of one of the stars, the sun.

> "In the last analysis we feed off of sunbeams, we are kept warm by the radiation of the sun, and we are made out of the same materials that constitute the stars. What a noble ancestry is that! A good family we are, the kin of the moon, of the palm trees, of sun spots and fish, of diamonds and clouds, for we all originated not long ago, as astronomers count time, in the same layer as the sun's atmosphere."

Professor Shapley frankly told his hearers that he did not expect to keep their minds long "from business and play, from food and love, and the merry dance of time," but he did want to inspire two reactions: some deep thinking of the individual man about the universe he is in and "interest in the methods and products of pure research in a scientific institution."

Unquestionably these objectives will be attained. A few men and women will get a totally new attitude toward the universe because they will be induced to look at it for the first time. Many others will get fragments of ideas which at least may make them a little less dogmatic. If it be argued that the vast majority will be untouched, will "shut off," or tune in on something else, let us admit it. We make progress by picking a man here and a man there, liberating his mind, purifying his ideals.

If we be asked how it will affect religious belief to have scientists talking who may not mention God, we reply that they do not have to mention God to make men see God.

If they will only help us fix our eyes now and then on the stars, show us the vastness, the intricacy, the majesty, the beauty, of the stars, it will be quite enough. For example, after Dr. Shapley has told us of "thousands of millions of stars," that the average star has a volume a million times greater than the earth, that there are "giant stars" millions of times larger than this, and that distances and past time are just as inconceivably great, he goes on to say:

> "Immense and complicated as this material universe appears to be, astronomers find that the same laws and processes are at work on the earth, the moon, the sun, the remotest stars. Our evolution appears to be a part of the general scheme of development throughout the universe."

We are not afraid of losing God in these vast spaces of the heavens, but we are sure that we will be impelled to enlarge our conceptions both of the sublime and beneficent Creator and of the size of the family to which we belong.

The greater the universe to which we belong the greater will be our impulse to be worthy of it.

* *

A BAD START FOR SLATEN

DR. A. WAKEFIELD SLATEN, who has succeeded the Rev. Charles Francis Potter as pastor of the West Side Unitarian Church, New York City, begins his career in the metropolis by eulogizing fundamentalism and attacking modernism. The fundamentalists are the clear thinkers, the modernists "who try to be middling are merely muddling."

The burden of his objection to modernists is that they presume to cling to the name Christian. Dr. Slaten wants them to devise all their right, title and interest in and to that name to the fundamentalists.

Acceptance of Christianity's historic claims as interpreted by fundamentalists constitutes a Christian—"To be a Christian is to accept a certain historic scheme of thought as true."

Dr. Slaten gives us an incorrect definition and makes an impudent demand. Christianity is not a scheme of thought. It is a way of thinking and a way of doing. The way may be determined by a study of the life of him who said, "I am the way."

Christianity is faith in God and service of man as exemplified by Jesus.

It is inclusive not exclusive, tolerant not intolerant.

Christians who want to live in love and peace with all their brethren, who want fellowship wide as

the race, who try steadily to do the works of Christ, and who accept the guidance of the Holy Spirit toward larger truth, in our opinion are much more entitled to use the time-honored, sacred and useful name Christian, than those who ostracise and excommunicate their brethren because they differ on intellectual statements of faith.

And those of us in the so-called liberal churches who love Christ and the name Christian are not going to give up at the behest of a man who magnificently assumes that we who are hanging on to it are merely "reluctant" to give it up, and are using the word only "until our ingenuity shall be exhausted" and "until our intellectual honesty has not where to lay its head."

* *

IMPORTANT ANNOUNCEMENT

ON February 1 we shall begin the publication in serial form of a short biography of the late Rev. Florence Kollock Crooker by her husband, Dr. Joseph Henry Crooker.

Dr. Crooker, as most of our readers know, is a Unitarian clergyman of distinction and the author of important volumes in the field of theology and religion. The career of Mrs. Crooker, who was affiliated with both Unitarian and Universalist denominations and who served both at home and abroad, is especially fascinating.

The *Universalist Leader* counts itself fortunate in being able to run this story serially in advance of its publication in book form.

* *

THE RED, WHITE AND BLUE PARADE

THE Boston Ministers' Federation organized a peace parade for Armistice Day. This angered the militarists and they got busy. A radical plot, Sovietism, the Third International, paid agents of the Communists, were all dragged out and a drive made to induce organizations which had accepted invitations to withdraw the acceptances, and to scare individuals by wild stories of rioting likely to ensue. There never is that kind of fervor when a military parade is organized. That of course is in "good taste."

The lowest type of Boston newspapers were employed in the propaganda, which was aided by army officers stationed in Boston who withdrew their men and refused to march.

The Rev. George L. Paine, secretary of the Boston Federation of Churches, kept his head, patiently and persistently met lying attacks as fast as they were made, and went through with it.

It is to the everlasting credit of Governor Fuller that he stood firm, and sponsored and reviewed the parade. It is to the everlasting disgrace of Curley, the mayor, that he sought to curry favor by refusing to review it.

One who saw the fresh-faced, vigorous young people in the parade took new courage for his country. The Fellowship of Youth for Peace, the Thomas Que Harrison organization, made a fine appearance. This is one of the organizations singled out for attack. The Radcliffe and Simmons College girls, the Boston University School of Theology, the Tufts College boys, Sargent School of Physical Education, the Newton Theological Seminary, Gordon College, Y. M. C. A., Y. W. C. A., Red Cross and others, all were in line.

Mud loses stickiness with even a slight admixture of fact.

"What brought tears to my eyes," said one hard-visaged man who stood on the curb, "was the sight of that one old veteran of the Civil War, in his slouch hat and old blue coat, limping along carrying a banner 'No more war.' "

All honor to the people who made this demonstration possible.

* *

THE CHRISTMAS SEALS

Tuberculosis Christmas seals are again for sale on the candy counters, cigar stands and hotel desks of the country. Millions of them, too, are pouring into our homes by mail, with the request that we purchase the little stickers and so further strengthen the campaign against one of the world's greatest scourges.

This year the Christmas seal comes of age. It is just twenty-one years since an obscure postal clerk in Denmark conceived the idea of a decorative stamp to be placed on Christmas mail as a means of raising funds for a hospital for tuberculous children. A few years later the first Christmas seals that were sold in the United States raised $3,000 for the purchase of a sanatorium site in Delaware. Last year 1,250,000,000 seals were printed for the National Tuberculosis Association and their sale brought approximately $4,500,000 into the coffers of the 1,500 organizations affiliated with the national body.

During these years the Christmas seal has helped to finance hundreds of local, state and national campaigns to secure hospitals, sanatoria, clinics and dispensaries. At least 20,000 public health nurses are at work in the schools and homes to educate children and parents in the rules of healthful living. In this way minor physical defects are detected and because of early treatment a physical breakdown in later life with tuberculosis or some other serious disease is often prevented. Every large city nowadays has its open air schools, preventoria and nutrition classes where the children of tuberculous parents and others below par are brought to normal weight and strength. Approximately 3,000 such institutions are in this country at present. The Christmas seal has made possible the Modern Health Crusade, the largest child health movement in the world, through which 8,000,000 school children have been taught daily habits of cleanliness, diet, exercise and rest so that they may develop into robust men and women.

Our participation in the annual Christmas seal sale is an investment in individual and community health. More than that, we become a part of the message of hope which the seal carries to the many thousands who otherwise become victims of a preventable and curable disease. In all truth, the mission of the Christmas seal is joyous health.

X. X.

Universalist Response to the Present World Situation*

Sherwood Eddy

Introducing Sherwood Eddy, Mr. Owen D. Young said:

"I shall read you a note about Mr. Sherwood Eddy which is obviously incorrect, at least in one part. It gives the date of his birth as Jan. 19, 1871. I think from his appearance that it must be a misprint for 1891, but unfortunately he claims to have been graduated from Yale in 1891. He was married in 1898. Soon after he went to Asia. He worked among the students of Japan, Korea, China, and the Near East and Russia, as an honorary worker without salary. He has been the author of many articles relating to affairs in the Far East especially, and now he has just returned with a company of students of social life from a trip for the study of conditions in Europe. That is what the memorandum says. What I know is that Mr. Eddy is regarded as one of our most acute and competent observers on domestic affairs and on European conditions. It is a very great pleasure indeed to introduce him to you to speak on 'Universalist Response to the Present World Situation.' Mr. Sherwood Eddy of New York."

WHEN we returned a few weeks ago with the pastor of this church from a visit to Europe, from Britain, Germany, and France in the west, to Turkey and the Balkans in the east, it seemed to some of us that we were confronted there by three great problems and three possible solutions. First, as we faced the great international problem we saw a growing demand for *peace*. We found the continent of Europe war-torn, war-threatened and impoverished. Not less than a score of statesmen in Europe warned us that another world war would mean, in the words of Herbert Hoover, "the cemetery of civilization." I feel we have a possible decade in which to make peace.

I could endorse every word that Justice Clarke has so ably said concerning the World Court. We were glad to find at The Hague already forty-eight nations banded together in a Permanent Court of International Justice. In the last three and a half years they have settled seventeen important cases with far more distinction and success than characterized our own Supreme Court in its first three and a half years. We found at Geneva, already united in the League of Nations, fifty-five great nations, comprising seven-eighths of the civilized world, including all the great nations save Russia, Germany, and the United States. And Germany is soon to join. The League has confessedly obvious limitations and faults, but the faults are not so much those of the League itself as of the nations that compose it and of the selfish world as it is to-day. The League must take the nations as it finds them to-day and together they must learn co-operation, conciliation and peace.

We found the League building up interstate machinery, international co-operation and actually substituting the method of arbitration for that of war. It has already averted seven possible wars. This very day, at this very hour, it has stopped a war that had already begin. Following the custom of the past, with an outbreak of their ancient enmity, Greece and Bulgaria had apparently invaded each other's territory and had begun war not very far from the spot where the pistol shot at Sarajevo started the World War. Then there was no League to mediate. Now, almost overnight, the Council of the League is called to meet in Paris to-morrow morning, and the armies of Greece and Bulgaria are recalled to their own soil. For ten thousand years nations have been fighting thus. Thank God at last there is a great world organization that can call its Council to meet to-morrow morning and bid these two nations cease fighting.

We found in Geneva that the League has already registered 944 treaties. It has done a great humanitarian work; it has helped in the economic recovery of Europe; it has furthered gradual disarmament. It has called a series of Opium Conferences. They were not able to end the curse of opium overnight any more than we have ended the curse of drink. But they are arousing world public opinion and they will do away yet with the curse of opium and curb the growing menace of drugs, as we in time will do away with the curse of drink in this country.

I was impressed by the growing success and power of the League of Nations in building up a new international mind, expressed in international co-operation. It seemed to me to be the chief agency, legal, international, judicial, organizational, for the stopping of war; for substituting trial by jury for trial by battle, the appeal to reason for the appeal to force. As Mr. Wells says in his "Mr. Britling Sees It Through," "This is a new age; and we are in it!" This is indeed a new age, and individually we are living in it, you and I. Yes, this is a new age, but we *as a nation* are *not* in it. We are not in the World Court that we have advocated under five successive Presidents, as we have just heard. We are not in the League of Nations, not in this first world organization that can stop war. We are to-day, materially, the greatest nation in the world, possessing about one-third of the world's wealth and approximately one-half of its gold supply. We have over half of its automobiles, over half of its telephones and similar inventions. We possess not only vast national resources, but the five or six next richest nations will be pouring into our coffers for the next sixty years their surplus. Our already fabulous wealth of over three hundred and twenty billions of dollars has multiplied five-fold in the last thirty years. We stand before the world with this staggering responsibility. We have some twenty-one billions of investments including our foreign credits, or debts. We stand as the one great nation that holds the moral leadership of the world, if we will take it. This is a new age, but we as a nation are not yet in it; not in the World Court, not in the League of Nations, not in the International Labor office, not pulling our weight, not carrying the moral leadership of the world that we could wield if we would.

*Closing address at the Universalist General Convention, in Syracuse, N. Y., Oct. 25.

Second, we found a growing demand for *democracy*. It is true that there are temporary dictatorships, governments of red revolution on the one hand as in Russia, or of white reaction as in Bulgaria or Italy. But broadly speaking we found a rising tide of democracy in Europe. Thirteen new republics are found to-day on the post-war map of that continent. We went this summer through the empty palaces of Europe, palaces of the Hohenzollerns, of the Hapsburgs, of the Romanoffs, and finally down to Turkey into the empty palaces of the Sultan, Caliph of Islam. There stands the Seraglio palace of Constantinople, with its empty harem. We passed some of the deserted palaces of the period of the terrible Abdul Hamid, now given over to orphanages and schools. Now after all these centuries of strife and bloodshed, there is the possibility of a new day in Turkey.

We stood there on the great citadel at Angora, the new capital. There was the dust of the city rising, building with the speed of a western boom town, and as far as the eye could reach to the distant horizon the dust from a few of some eighteen hundred new Fordson tractors (forty-seven more were brought in during the month we were there) bringing under dry cultivation those wide, fertile uplands of Turkey. These tractors are sold to the farmers on easy terms, to be paid for in three years out of the new bumper crops that they are now getting. I found indeed a new Turkey. Mustapha Kemal and his cabinet are striking off the rusty fetters of a tyrannical, medieval Islam that had dominated all life, and setting the new Turkey free—free to march out to her destiny. The very week we were there we learned of a new law to prohibit polygamy, despite the Koran which permits four wives and unlimited concubines, and another law forbidding officials to wear the fez and commanding the modern western European hat. The fez stood as the symbol of the chosen religious people of God and the hat was the symbol of the despised infidel Christian who was their conquered serf. Now Turkey has turned right-about-face, with her back to the East, and her face to the West; her back to the past, her face to the future. They have taken their stand in the midst of the modern world to build the new Turkey. The week we were there they absolutely abolished all the dervish orders and their monasteries, determined to end the sectarian strife that has characterized the last thirteen centuries. Separating Church and State, they have closed over four hundred of their Moslem schools and they are following the example of America in modern education.

During the disaster at Smyrna, in the war between the Greeks and the Turks, when hundreds were perishing, a little man with a great heart, Asa Jennings, conceived the plan for saving the Greek refugees. He went down with a shipload of them to Mitylene where he found a score of empty Greek ships. He asked for those ships to save their people. They refused, saying the Turks would get them. He said, Do you mean to say you could let your own people perish without lifting a hand to save them? He finally sent a message to the Greek Government giving them until six o'clock to reply. Before six o'clock the message came, handing over all the Greek ships in the Aegean and the command of a fleet of some fifty ships. He took out of his dress-suit case his little American flag and running it up to the masthead of his flag ship steamed out of the harbor as admiral of the Greek fleet. With the splendid co-operation of the American navy, the Near East Relief and all concerned, during the next ten days they saved three hundred thousand Greek refugees, and transported the last of them, men, women, and children, to Greece and the Greek Islands. He not only received the gratitude of the Greek people, but he had so acted as to win the love and confidence of the Turks, whom he also loved and trusted.

And now this Turkish Government, after closing its own Moslem schools in the determination to separate Church and State, asks this little man, with a group of fellow-workers, if they will help the Turks to rebuild a new Turkey. Toward this project Arthur Nash of Cincinnati has paid over some $60,000 and pledged some $200,000 more because of his belief in the Turks. I believe he is right. I believe that the raw stuff of humanity is always great. I believe that any people will respond to the Golden Rule; that if we will treat them as we would wish to be treated, they will respond in the same spirit. Let us take a chance on our faith. I believe I see a rising tide of democracy sweeping even into Turkey. We enter it with no sectarian propaganda. We go to help them to build up their national organization called the Ojak, or Turkish Youth Movement. It aims to conserve all that is best in their own national culture, and to combine with it all that is finest in western civilization. I thank God for signs of a rising tide of democracy in Europe and the world to-day.

Third, we see a new demand not only for peace, not only for democracy, but a demand for *a new spiritual dynamic* to meet the world situation to-day. There is a tide of materialism that one finds in Russia. Indeed there is a frankly-confessed atheism, and anti-religious policy of the individual members of the Communist party, numbering about half a million. I do not wonder that they rejected that caricature of religion found, together with much genuine piety, under the old Czarist *regime*. But we found there a tide of materialism. We find something of it in the new Turkey and in the labor movements in continental Europe. There is an undoubted tendency toward materialism to-day in our own and other lands.

Do we not need a new spiritual dynamic, a new vision of God, a new realization of God in terms that shall be vital, personal, social, universal? Do we not need a compelling message, a gospel for our own age? Let us ask: Can a divided church meet with the problems of a divided world? Can a Balkanized church, weakened, without the unity of a "higher command," meet and solve the problems of this present challenging world situation? Are we not driven back to the center to find the new spiritual dynamic, the new unity, the new power, that will enable us to grapple with this world situation? Out at the end of the spokes there is wide diversity, but as you come to the central hub there is unity. We are divided at the circumference into more than a hundred denominations—sects, creeds, politics, or-

ganizations. But we are driven into our only fundamental uniting center to Jesus Christ and his way of life. Have we not here the vision at once of a Christlike God and the possibility of a Christlike humanity? Here at the center, at the hub, do we not find unity, with full freedom for our own individual beliefs, with no effort at creedal uniformity? Can we not find there the great central and uniting reality of one God, the universal Father of us all, of one great human brotherhood, of one Kingdom of God, a new social order that we shall passionately seek, rather than a hundred competing sects and creeds and divisions? Can we not go back to this one vital, uniting center?

I stood there in Russia and I saw the church fail before the war. That church was identified not enough with Christ and the people, but too much with autocracy, aristocracy and plutocracy, with pomp and power and privilege, until I saw men draw apart, rejecting that caricature of religion, rejecting the church and the church's God. I saw some of the men that led the present frankly atheistic *regime* in Russia. Have we a greater passion for humanity than they? There before the Kremlin lies the body of Lenin, in his common khaki garb; and there to-day is a long waiting line of silent humanity passing by in reverence, day by day, week by week, month by month, year by year. Here is this man Lenin, who worked for two dollars a day, for the common people, who gave his life for them, as they would for him. An atheist? Yes, but with a passion for humanity. And that humanity responds with passion to him and to his cause. And there in that open square I saw the words written, a quotation from Karl Marx, without comment: "Religion, the opium of the people." I ask, Did the church in Russia meet that challenge or is it meeting it to-day? I saw it fail. I saw the church in Catholic Austria and in Protestant Germany blind to the needs of laboring humanity. Orthodoxy, piety, charity in plenty; but what demand for justice, what passion for humanity, what sympathy with labor? I made a pilgrimage this summer to stand there at the grave of Martin Luther, to whose great revolt of liberty we owe more than to almost any other man in the modern world; and yet I saw after the war some twelve millions in organized labor, who with their families include over half the population of Germany, a vast body, often materialistic, Marxian, anti-religious; a body, as it were, without a soul. And here I found the church comfortable, middle-class, with little social vision, a soul with no body of social expression. Martin Luther turned his back upon the peasants as they were shot down in the Peasants' War, and lined up with the princes and nobles and powers of his time. And from that day to this that church has never regained its vision of a social gospel, nor grappled in dead earnest with the challenging problems of the day.

You can stand to-day under that dome of the Church of the Holy Sepulcher in Jerusalem, a church falling into disrepair about them but which they can not repair and will not allow the others to repair because of their bitter divisions. Here to-day are five bodies, each of which claims to be *the* church and the only true church, yet so divided, so bigoted, that literally they have shed each other's blood in hatred in this church, where they have been kept apart before the war by Turkish bayonets, and are still kept apart by the police to-day. Not one of those five churches in their bigotry will allow any other of the five to repair that dome or building, which in time may fall about them. Do we find there a parable of the worst of our divisions? There is overlapping, waste, competition, the perplexing of the youth of our day that need one great, uniting, passionate challenge to service and sacrifice. Youth responded to the challenge of Lenin; it is responding to the challenge of the Youth Movement in Europe; it would respond to the call of a dynamic, united church to-day. But facing such a world, let us ask ourselves whether a divided church can heal its ills, whether a Balkanized church can grapple with its problems and meet its needs. Is there not need of our coming back to the great central unity that is our heritage in Christ?

This is not an impossible dream. The Congregational body, the Universalists, the Unitarians, have all appointed commissions to deal with other churches, in the hope of finding some common ground upon which to bring liberal Christians together. It can be done! I have seen it done. I am proud to be a member not only of the Congregational Church in the United States, but of the United Church of South India, which after some years finally successfully carried through its long negotiations for union. We have united in one body all the Congregational, Dutch Reformed, Free Church of Scotland, Established Church of Scotland, and Basel Reformed Churches. Five great churches that were divided are now one, not merely in a federal unity but in a corporate union as one church. And just as the Congregational, Universalist, and Unitarian bodies are proposing to appoint commissions to see if they can find common ground for union, this United Church of South India is in the midst of negotiation with the great Anglican or Episcopal body, and with the Wesleyan or Methodist Church, to form a church that shall be not Congregational or Presbyterian or Methodist but the Church of India, one flock and one Shepherd. And union is coming—on foreign mission soil in India and China. You have heard this week of the union already effected between the three churches in Canada. I believe we can get together here in the United States also, not by way of the absorption by one of all others, but in a true and vital union of all in one. I believe we must get together in loyalty to our united high command, and in answer to the great prayer that "all may be one."

I believe in the resolution adopted at your own Universalist Maine State Convention held in September of this year:

> The hope of the world is in that universal brotherhood which Jesus taught and for which he died.
>
> We realize that a divided and mutually exclusive church can not make this brotherhood a reality.
>
> We believe there is vital need and present opportunity for closer fellowship with those rooted in a different past who have come to share with us the knowledge that there is one God and Father of us all, and that He has made of one blood the peoples of the earth.

> We therefore urge upon the Convention active efforts to secure co-operation, unity, and a fellowship of common service, that our great Leader's prayer may be realized and all his followers be one.

I believe that we of the Congregational Church could agree with what the Universalist Convention at Providence two years ago declared:

> Our faith in Universal Brotherhood commits us to unity with all mankind; we should, therefore, seek close relations with all liberal Christians, recognizing that the bond of unity is a community of ideals and purposes rather than uniformity of belief, and that in the future acceptance of spiritual fellowship rather than theological agreement will be the basis of our co-operative Christian effort.

I believe we can agree also with the conviction of your own Commission on Comity and Unity:

> There has grown up a practical unity in the fundamental conception of the nature and purpose of God and the function of Christianity that produces a living unity. There is a growing consciousness among religious liberals that the things that unite are greater than the things that divide. Not in our generation, perhaps in no other generation, have there been such challenging possibilities of Christian union as well as Christian unity waiting upon courageous and self-sacrificing leadership.

We come to the closing moments of this Convention. Not by formal resolutions passed upon paper, but only by a new spirit of unity, by this new spiritual dynamic, this vision of God, this deeper realization of the Universal Father, this passionate devotion to Him and His cause for a divided and suffering humanity, by a new birth of spiritual unity, shall we get together.

I stood recently, not only under that dome of the divided Church of the Holy Sepulcher, but under another dome of a great and united church. Men of all faiths were there. There was one central dome and four wings to accommodate its manifold work. Within that dome were the four words symbolizing four-fold activity of that united church: Worship, Work, Education, Recreation. *Worship!* There is a great church filled with worshipers of all faiths and creeds. There was a baptistry for any one who wished to be baptized by immersion. It was there not as an occasion of division but as an accommodation of union and a concession to conviction. *Work!* Not for one day in the week, not for a church hermetically sealed the other six days, but as a center of activity in the work-a-day world, as a base for civic betterment, they gathered in this radiating center for work throughout the week. *Education!* Here was the most up-to-date modern religious education. *Recreation!* Young or old need not go out to doubtful places of amusement. Here was the happiest place in the city for them all. Seven days and seven nights a week the various wings of that great church were open for its four-fold activity.

I stand in imagination to-night beneath a larger dome, in the great unity that may be ours—united in worship, in work, in education, in recreation, united in saving our youth and in an appeal to Labor, not by a comfortable and prosperous middle class apart, but with the determination to go out and compel them to come in beneath the dome of our common humanity. Here united in dynamic unity I can see all classes grappling with our great problems, industrial, racial, international. In a new unity I see the possibilities of a new spiritual dynamic. Shall we rise to our high calling? Shall we resolve to be one, and fulfil the prayer of our great Leader? This is the challenge of the present world situation. What shall be our response?

The Problem of the Rural Church in New England*

George F. Fortier

THE problem of the rural church in New England is how to be content with the most gracious mission and supreme privilege that Almighty God has ever granted to any people or organization, and how best to repel the advances of the invader, the social service near expert, the psycho-therapeutic crank, the radio maniac and the slightly insane sex psychologist who would take from it all its privileges and make it a poor, weak thing indeed.

With the question answered which you have asked me to answer, we may now proceed to the discussion of other things.

First. What is a rural church? From the dictionary—most unsatisfactory source—"Of and pertaining to the country as distinguished from city or town. Derivation from the Latin word meaning room or space. Synonym—rustic, with distinction that rural refers to country itself, whereas rustic refers to the characters, customs and tastes of the inhabitants. Secondary definition—Of and pertaining to agriculture—the art or science of cultivation which includes the harvesting of crops and the rearing, management and distribution of stocks.

Therefore, the rural church is the church which has room or space. The rustic congregation is one whose manners may or may not be as suave and cultured as those of people who come from more thickly settled districts, but whose minds are virile, free and rugged.

The rural church and the rustic congregation are devoted to the sowing and harvesting of crops and the rearing, training and distribution of stock. Enough of definitions.

I have never known anything but a rural church. As a boy, I was a member of a city organization whose pastor was born in the country and nine-tenths of whose people had their origin in the same source. For twenty-seven years I have been either pastor of a rural church or superintendent of a rural region. I know no other kind of church. I have passed through

*Address delivered at the Conference on "Problems of the Rural Church," at Syracuse, Wednesday, Oct. 21.

many fads and spasms of change. I have been told many times that the rural church was dying. I have listened to many fervid sisters and fevered brethren who with tears in their eyes and schemes in their brains have warned me of approaching decay, but I have never believed a word of it because the uncontrovertible facts were before me which made such expressions absurd and ridiculous. I know that the rural church is, as it always has been, a virile, living force.

Let me then in my own words and my own way present the case of the rural church.

In all the history of the world, there has never been a people to whom nature gave more lavishly in return for modest effort than to the class which subdued the virgin wilderness of New England. The slightest effort brought return and the supreme efforts of the hard working pioneer brought most lavish returns—a home, a livelihood and enough for an unfortunate neighbor—what more could be asked? We have read and heard much of the barren New England farm, but investigation will show that our grandfathers never knew a barren farm except when it was made so by a barren soul. They labored and they reaped a harvest, a great one gathered into barns and a greater one gathered into souls and characters—the harvest of manhood, faith and brotherhood.

Simple people as they were, they were not conscious that all this was the sole result of their own effort, but were assured there was a divine element somewhere, they believed God had blessed their efforts and they were thankful. They built churches in which to thank Him for His goodness. They built these churches without reference to the future, without much thought as to continued constituencies, built them where they were most convenient. It was a period when every farm produced more than was needed at home, markets were not easily found, economic waste was something of a necessity—the law of life. Their church buildings were erected in the same spirit, they had the material and the spirit, the labor was their own, and they built churches for themselves, not the future.

In those churches they developed faith. It was not the faith you know. It was not the faith John Murray or any other shipwrecked and discouraged adventurer brought from a worn-out civilization to this new land—it was the faith of their own lives, the natural consequent of their experience that God was good and God was love, the natural consequent of good neighbors and strong characters all about them, a faith that God was good and man wasn't bad and therefore everything was all right. They believed that all the men they knew were pretty good heaven fodder anyway, and so a good God wouldn't bother much about punishment and all that sort of thing. They became death and gloryites—they still are, underneath the surface, death and gloryites—thanking God for His infinite goodness.

Times changed. Sons were not content to remain in the fields their fathers had subdued. They went forth to new lands and new ventures. But they took the old faith with them for a while. Farmers' sons built railroads, financed them, wrecked and reconstructed them. Farmers' girls went forth to cotton and to woolen mills and to shoe shops until they prospered and established homes of their own and new supplies of labor were brought from country farms.

Then it was that the country church found that its lot was not to prosper and to grow, but to labor and to struggle and to suffer that new churches might be built on city streets and their pews be filled with those who came alive with the precious faith in God's all embracing love. It was necessary, that the city's faith might live, just as the waste product of their farms became necessary that the city's multitude might be fed. And this has been the job of the country church ever since. No city church can live without the fresh young life that comes to it from the country church, just as no city population can exist without connection by a line of steel with some rural region which shall supply its physical necessities.

Under these new conditions the economic waste of an earlier generation became apparent. Crops were conserved and increased by scientific skill. Farms which could not stand the strain were abandoned and new ones were developed. Neighborhoods changed in character and in location. People concentrated in villages for better facilities of distribution. Thus hillside churches were abandoned, isolated families were sometimes denied the privilege of public worship, hence the discovery of the failure of the rural church—a discovery which does not take into account the changed and changing conditions.

And it is because of this that we have been harassed and troubled with a flood of experts and near experts absolutely ignorant of our needs and our condition, who know nothing of rural life—not even, when the poet tells us of the cowslips at the river's brink, whether he is speaking of a horticultural exhibit or a bovine catastrophe—a flood of meddlers who have tried to foist upon us every fad of fevered and excited brains. Pool tables in our Sunday school rooms, dance floors in our auditoriums, community centers instead of places of worship, amalgamation into the hodge podge of the federated church—a hundred schemes, every one of which if adopted means confession of failure and departure from the one job that the rural church ever had—the furnishing of a place where human souls might gather to worship Almighty God according to the dictates of conscience and intellect.

There are, of course, certain problems that trouble us, but almost all of them are coming from the outside.

(1) The constant propaganda of ridicule and lack of understanding which comes from without, having its influence upon our own people—making them doubtful.

(2) The lack of adequate leadership—even our own are stolen from us.

(3) Excessive expenditures and too ambitious schemes.

(4) False doctrines which come from every side.

All of these tend to draw the rural church temporarily away from fundamental purpose.

Sometimes I am disturbed at the little manifestations which would seem to indicate that the rural church is not content with its stupendous task. It disturbs me to see it dissatisfied that it may not have the material blessings that come to larger places,

naturally. But I feel quite certain that the same good sense and reasoning intelligence will see that the thousand and one fads which attend our church life to-day, the dance hall, the pool room, the parish house, the community visitor, the moving picture machine, the radio and such, are only confessions of failure, confession that the church in its legitimate functions has lost its power. I feel certain that this will never be true of the rural church, that ever its function will be the teaching of the Master's Gospel and its work with the hearts and souls and minds of its people. The promulgations issued from some city office telling me that the salvation of the rural church lies in so-called social service make me tired. I know it and you know it. And I know and you know that social service found its origin in rural communities, for social service is just helping the other fellow to help himself. I fret sometimes when the rural church asks me to send a young theological recruit to it that it may have an awakening—fret until I realize that its real purpose is not as stated, but that it may awaken the soul of another minister to the beauties of faith and service, that it may send forth another missionary to the world. The rural church has no problem but to be content with its God-given mission and to serve in its God-given place.

But you tell me the rural church is dying. Nonsense. So am I. So are you. It is our right, our privilege. And so it is the right and the privilege of the rural church, the individual rural church, to die when its work is done. My mother's grave lies in a far-off state. I am all that is left. I may not visit that sacred place very often, for my work is here. There is no mourning in my heart that this is so. She did her work, she died because she did so much. She did it for me. Her life is in me. Her faith is mine. She was content to die, if something of her love of God, her perfect trust, her eternal faith, might live. God forgive me if it has not lived.

Yonder rural church is dead. Its building is falling. Its members are scattered. It's dead. Tell me the faith of that country-side. Tell me how many other churches live because this has given of its strength. Tell me whether human souls have found peace, human hearts found happiness, human minds found faith, because this church has lived, and then I'll tell you whether its obituary is yet to be written. There is just one regret in my heart as I see the closed doors of some country church. I wonder if one more service might have been held without undue sacrifice, I wonder if one more child of God might have heard its gospel, one more heart been comforted by its message, one more soul inspired to do and dare and be before it closed its doors. I wonder if God's eternal message of love and faith and service might have been preached once more before the doors closed forever and the old church vanished in decay. If it were so, it is the rural church's only failure.

A Scientist's God

The following interview with Robert Andrews Millikan, Ph. D., Sc. D., by Samuel Crowther, is reprinted by permission from *Collier's*. Dr. Millikan received the Nobel Prize in Physics in 1923 for isolating and measuring the ultimate electrical unit, the electron.

I CAN not explain why I am alive rather than dead. Physiologists can tell me a great deal about the mechanical and the chemical processes of my body, but they can not say why I am alive. But would it not be utterly absurd for me to deny I am alive?

"Our scientific knowledge compared with what we knew a hundred years ago is very great, but compared with what there is to be known it is trivial. The map of the earth used to have on it many great blank spaces marked 'unexplored.' Now there are very few of them.

Our Chart Is Nearly Blank

"The map of science is still a great blank sheet with only here and there a dot to show what has been charted, and the more we investigate the more we see how far we are from any real comprehension of it all and the clearer we see that in the very admission of our ignorance and finiteness we recognize the existence of a Something, a Power, a Being in whom and because of whom we live and move and have our being—a Creator by whatever name we may call Him.

"I am not much concerned as to whether I agree precisely with you in my conception of that Creator or not, for 'canst thou by searching find out God?'

"Both your conception and mine must in the nature of the case be vague and indefinite.

"Least of all am I disposed to quarrel with the man who spiritualizes nature and says that God is to him the soul of the universe, for spirit, personality and all these abstract conceptions which go with it, like love, duty and beauty, exist for you and for me just as much as do iron, wood and water. They are in every way as real for us as are the physical things which we handle.

"No man, therefore, can picture nature as devoid of these attributes which are a part of your experience and mine, and which you and I know are in nature.

"If you, then, in your conception identify God with nature, you must perforce attribute to Him consciousness and personality, or, better, superconsciousness and superpersonality. You can not possibly synthesize nature and leave out its most outstanding attributes. Nor can you get these potentialities out of nature, no matter how far back you go in time.

"In other words, materialism, as commonly understood, is an altogether absurd and an utterly irrational philosophy, and is indeed so regarded by most thoughtful men.

Thinking Is Believing

"Without attempting, then, to go farther in defining what in the nature of the case is undefinable, let me reassert my conviction that although you may not believe in some particular conception of God which I may try to give expression to, and although it

is unquestionably true that many of our conceptions are sometimes childishly anthropomorphic, every one who is sufficiently in possession of his faculties to recognize his own inability to comprehend the problem of existence bows his head in the presence of the Nature, if you will—the God, I prefer to say—who is behind it all and whose attributes are partially revealed to us in it all, so that it pains me as much as it did Kelvin 'to hear crudely atheistic views expressed by men who have never known the deeper side of existence.'

"Let me, then, henceforth use the word God to describe that which is behind the mystery of existence and that which gives meaning to it.

"I think you will not misunderstand me, then, when I say that I have never known a thinking man who did not believe in God.

What We Thought We Knew

"How little we know about the ultimate nature of things is strikingly shown by the changes in our conceptions which have come about within the past thirty years. When I started my graduate work in 1893 we were very sure that the physical foundations of the world were built with some seventy unchangeable, indestructible elements.

"Also we made a sharp distinction between matter-physics and ether-physics. We believed in the conservation of energy, the conservation of mass, and the conservation of momentum, and we knew exactly how, with the aid of these principles, the universe managed to keep going. But we are much less certain about this now than we were then.

"In 1895 the X-ray came in as an absolutely new phenomenon, and then came radio-activity, which has shown us that 'the elements' are not at all ultimate things, that atoms are continually undergoing change, and are not indestructible. It appears now that the electro-magnetic laws no longer hold in the interaction of electrons within atoms. Einstein has concluded that mass and energy are interchangeable terms and we all now agree that the former distinctions between material, electrical and ethereal phenomena must be discarded. And so I am very chary about declaring that our present scientific conceptions and hypotheses are going to last forever, and I am a good deal more chary about making dogmatic denials or affirmations in the field of religion—a field which by general assent lies outside the region in which intellectual knowledge is possible.

"This much I can say with definiteness—namely, that there is no scientific basis for the denial of religion—nor is there in my judgment any excuse for a conflict between science and religion, for their fields are entirely different. Men who know very little of science and men who know very little of religion do indeed get to quarreling, and the onlookers imagine that there is a conflict between science and religion, whereas the conflict is only between two different species of ignorance.

"The first important quarrel of this sort arose over the advancing by Copernicus of his theory that the earth, instead of being a flat plane and the center of the universe, was actually only one of a number of little planets, rotating once a day upon its axis and circling once a year about the sun. Copernicus was a priest—the canon of a cathedral—and he was primarily a religious rather than a scientific man. He knew that the foundations of real religion are not laid where scientific discoveries of any kind can disturb them. He was persecuted, not because he went against the teachings of religion, but because under his theory man was not the center of the universe, and this was most displeasing news to quite a number of egoists.

"The Christian Church, or that part of it which is possessed of intelligence and understanding, no longer has any theological interest either in astronomy or in evolution. These are in fact purely scientific matters about which our ideas necessarily change as our knowledge increases.

"We firmly believed for many years that the sun was merely a white-hot body gradually cooling off. Now we know that if it were merely that it would have cooled off long ago, and we are searching for the source of its continuous supply of heat and are inclined to the belief that it is due to some form of sub-atomic change. Our discoveries in this realm are as revolutionary as were those of Copernicus but no one thinks of them as anti-religious.

"The impossibility of real science and real religion ever conflicting becomes evident when one examines the purpose of science and the purpose of religion. The purpose of science is to develop without prejudice or preconception of any kind a knowledge of the facts, the laws and the processes of nature. The even more important task of religion, on the other hand, is to develop the consciences, the ideals, and the aspirations of mankind.

"Many of our great scientists have actually been men of profound religious convictions and life. Lord Kelvin's estimate of the age of the earth at around a hundred million years did not seem to him or to the church to be in conflict with the first chapters of Genesis. He said:

" 'I believe that the more thoroughly science is studied the further does it take us from anything comparable to atheism.' And again: 'If you think strongly enough, you will be forced by science to the belief in God, which is the foundation of all religion. You will find it not antagonistic but helpful to religion.'

The Process of the Suns

"Take other great scientific leaders—Sir Isaac Newton, Michael Faraday, James Clerk-Maxwell, Louis Pasteur. All these men were not only religious men but they were also faithful members of their communions. For the most important thing in the world is a belief in moral and spiritual values—a belief that there is a significance and a meaning to existence—a belief that we are going somewhere! These men could scarcely have been so great had they been lacking in this belief.

"And it is because of this belief that men are willing to work and to die for causes. Men and women prefer to die rather than to live in the consciousness of having played the coward, of having failed to play their part worthily in the great scheme of things. It is true that not all men are like that,

but I am optimist enough to think that most men are. Why? Simply because most men believe that there is a world scheme, that they are a part of it, that their deaths are going to contribute to its development; in short, because most men believe in God.

"This is the obvious inference from the fact that men are willing to die for a cause. They may not know whether there is a personal immortality for them or not, but they do know with absolute certainty that they live on in memory and in influence; many of them, too, have faith to believe that they live on in consciousness, but in either case they are a part of a plan of development which gives meaning to life. In other words, men who have the stuff in them which makes heroes all believe in God—in a power in the world which makes for righteousness.

"And it is becoming more and more clear that to man himself has been assigned a very large role in the scheme of development. The processes of evolution have been enormously accelerated since man became conscious of himself and of his powers. We seem to be approaching, through science, nearer and nearer to the control of our own destinies. We are now building plants and fruits and even animals to our taste. We make drought-resisting wheat and seedless oranges and grapes. We breed cattle and sheep and hogs for the climate they are to live in and for the ends which we wish them to serve. The common laborer in this country receives roughly twenty times the wage of a similar class of laborers in China or India, because science has provided him slaves of iron and steel.

"Through the discovery of radio-activity we have gained a new conception of the universe and of the way matter is behaving. The amount of heat given off from one gram of radium in disintegrating into lead is three hundred thousand times as much as the amount of heat given off in the burning of one gram of coal. There is not enough radium in the world to make the energy derived from it of much practical value, but similar energy must be locked up in other atoms which we have not yet tamed. Somewhere, somehow, it is probable that what we know as the elements are continually forming—that they are being put together somewhere in the laboratories of the stars. Can we learn to control the process? Only research can tell.

"It is not beyond belief that we may some time be able to do in our laboratories what the sun is doing in its laboratory. Then it is conceivable that science could, if given the chance, transform this world within a generation.

"But to what end? Without the moral background of religion, without the spirit of service which is the essence of religion, our new powers will only be the means of our destruction."

Dr. Fosdick on Faith in Man

IN September, Dr. Harry Emerson Fosdick began a new department in *Harper's Magazine* entitled "Religion and Life." The editors of *Harper's* are convinced that religion, especially in its applications to daily life, is a subject of great interest.

In the November number of *Harper's*, Dr. Fosdick writes an especially illuminating article on "I Believe in Man." He tells us that many people, striving to get belief in God, find themselves in trouble because they start their religion at the end farthest away from them. If they are unable to do anything from the God end, they had better start from the man end. If they can't say, "I believe in God," let them try for a while to say "I believe in man."

In fact this was the fundamental thing to Jesus. He did not disturb people by teaching them about God. He could have gone on forever teaching them that God sent the rain equally on the just and unjust. But he roused people to fury by his teaching concerning man. "He was hated and crucified because of his attitude toward man."

Some of our Universalist forefathers might have been disturbed at one bit of exegesis Fosdick gives us, although Father Hosea Ballou recognized the Fosdick interpretation in his Notes on the Parables published just ninety-five years ago.

The parables of the lost sheep, the lost piece of silver and the prodigal son were not primarily given as a picture of God but, Dr. Fosdick tells us, to make concrete Jesus' attitude toward neglected men.

> Always this was the center of the controversy which swirled around him. His first commandment about loving God awakened no question, but his emphasis on the second, loving one's neighbor as oneself, at once brought on discussion and in the end brought down on the young lawyer who started it the crushing story of the Good Samaritan. As that lawyer turned away with "Go, and do thou likewise," ringing in his ears, it is evident that he was not upset by Jesus' teaching about God but that he was anxiously upset by Jesus' teaching about man.
>
> When at last Jesus began courageously unfolding the latent implications of this attitude, when he explicitly insisted that even the Sabbath—most sacred of institutions—was made for man and not man for the Sabbath, and that no Sabbath law would keep him from serving man, the storm broke. This teaching and not his theology was the crux of his offending. He even said that at the judgment seat no technical, ecclesiastical reasons for perdition and salvation would obtain, but that human service to the hungry, thirsty, naked, sick, and imprisoned would prove the one passport to the favor of the Eternal.
>
> In the end they crucified him because of this uncompromising humanitarianism and the conflict which it involved with their traditions. I often wonder how a clear and unmistakable statement about that came to be left out of the official formulations of Christian faith, as though they could be Christian without it.
>
> Jesus' attitude toward human personality can be briefly described as always seeing people in terms of their possibilities. He habitually looked at men in terms of what they might become. We often do that with children, but the marvel of the Master was that he did it with most unlikely people. He saw prodigals in far countries and thought of what they might become, women taken in adultery and thought of them in terms of their moral possibilities. A disciple might cry, "Depart from me; for I am a sinful man, O Lord," but

Jesus answered, "Come ye after me, and I will *make you* fishers of men." People might grow bad, like the woman of Samaria, or encrusted in tradition, like academic Nicodemus, but Jesus thought of what they might yet grow to be. As the Fourth Gospel put it, he was constantly giving to those who would receive him "power to become."

To be sure, he was no sentimentalist. He could not well have been a sentimentalist in his attitude toward men in view of what men did to him. Enduring the contumely and public brutality visited upon him, Jesus could have been under no illusions as to human nature. He condemned hypocrisy and cruelty with scathing words and cried, "Beware of men." But like fresh springs beside the sea, which rise renewed after the salt tides have gone over them, the Master's confidence in the potential worth of human personality was ultimately undiscourageable.

Indeed, this attitude of Jesus toward personality is one of the major springs of Western democracy. Democracy is not simply politics, election by a majority, government by a parliament. It is also the conviction that there are extraordinary possibilities in ordinary people and that if the doors of opportunity are thrown open wide enough surprising consequences will come from unlikely sources. We must not let the eugenists, with their lurid and needed warning about our folly in killing off the best breeds and multiplying from the worst, blind our eyes to this other, hopeful fact. Shakespeare was the son of a bankrupt butcher and a woman who could not write her name. Beethoven was the son of a consumptive mother and a father who was a confirmed drunkard. Schubert was the son of a peasant father and a mother in domestic service. Michael Faraday was born over a stable, his father an invalid blacksmith, his mother a common drudge, and his education began selling newspapers on London streets. In France they selected by popular vote the greatest Frenchman who ever lived, not Napoleon, but Louis Pasteur, maker of modern medicine and son of a tanner.

All democracy, Dr. Fosdick believes, is essentially the result of a moral movement. Its roots are in human possibilities.

Any man that has this faith in his fellow man, "and does as if it were truth," Dr. Fosdick thinks is a man Jesus will approve.

In view of the kind of fight which has been made on Dr. Fosdick himself in the past few years, the following paragraphs have an especial interest:

There are many places in modern Christianity where one wonders what the Founder would think. In great conventicles of worship with elaborate liturgies and gorgeous ceremonies, one sometimes wonders what Jesus would think. In ecclesiastical assemblies where men rally around partisan standards and grow enthusiastic over sectarian shibboleths, one wonders what Jesus would think. When Christians malign Christians about divergencies of theological opinion that never yet made any difference to character, one wonders what Jesus would think. But there is one place where uncertainty vanishes. Wherever a man cares for men, gives himself in service to them, sees beneath forbidding exteriors hidden possibilities, wherever in any church, or in none, comes the spirit of St. Francis of Assisi and Father Damien, of John Howard, David Livingstone, Horace Mann, General Booth—there one is certain what Jesus would think.

So basic is this faith in man in the religion of Christianity's Founder that there is no road to his view of God which does not start with his view of human personality. It is usually put the other way: Believe in God, accept the church's faith in God, the Father Almighty, Maker of heaven and earth, and as a natural and spontaneous consequence you will take right attitudes toward men. Familiar as that approach is, it is fundamentally false.

Historically, it breaks down. The contemporary enemies of Jesus believed in God and in their most bigoted and inhuman deeds thought that they did God service. Any day they would have faced martyrdom for their faith in God, but they took no such attitudes toward humanity as Jesus did.

Experimentally, this approach to altruism by way of theology breaks down. We all know people who believe in God, who would no more be thought atheists than anarchists, but who in their human relationships are among the most undesirable citizens in the community. Hard as flint, arrogant as Lucifer, they walk among us believing in their God.

Moreover, this familiar formula which makes one's humaneness dependent on one's theology breaks down Biblically. Shall we say that a man first loves God and then spontaneously will love his neighbor well? But the New Testament reverses the order. "He that loveth not his brother whom he hath seen, can not love God whom he hath not seen." Shall we say that a man first is forgiven by God and then naturally overflows into magnanimous relations with his fellows? But the New Testament puts it the other way around. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Shall we say that the worship of God comes first and love of man inevitably follows? The New Testament takes pains to state the contrary. "If, therefore, thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way, first be reconciled to thy brother and then come and offer thy gift. . . . In the New Testament there is no road to the heart of God which does not lead through the heart of man.

Jesus' own idea of God came through his enthusiasm for humanity.

We may deduce God from the vastness and order of His external universe, Dr. Fosdick asserts. We philosophize about Him until we convince ourselves theism is sound. We may accept all the historic creeds as supernatural, but in none of these ways will we get to Jesus' idea of God. He started with a divine faith in man and constant loving service.

"Let a man," says Dr. Fosdick, "start with that spirit and then rise from his care of men and his faith in them to think of the Eternal as the Good Will behind his good will, as the Purpose behind his purpose, and thereby he has gotten at the distinguishing attitude of Jesus' God."

Jesus said to the self-righteous of his day, "The publicans and the harlots go into the Kingdom of God before you." Fosdick says in this new department for all to hear: "An agnostic who reverently shares Jesus' attitude toward man has a fairer claim to the name Christian than a baptized pagan with a correct theology whose human relationships are untouched by the spirit of the Master."

Dr. Fosdick tells the defenders of Orthodoxy quite plainly that they are locating Antichrist in the wrong place. To accept new knowledge as it comes along, "to see the creative activity of the Eternal in terms of evolution instead of fiat," to

reverence Christ because of his spiritual quality instead of because of some miracle attached to his birth, are not Antichrist.

The real Antichrist is to be found in another place. All irreverent treatment of human personality in individual relationships or social institutions—that is essentially Antichrist. That is an utter denial of the Christian God and of Jesus as His revealer. Racial prejudice, social pride, industrial cruelty, war, personal selfishness and lust—these are the real sins against the real God and they have one common quality—they treat human personality with contempt.

To be a Christian is a searching matter and it starts close at home. If a man is having difficulty in beginning his religion at the far end let him not use that as an excuse for irreligion. He can at least begin at the near end. Celsus, the pagan, in the third century attacked Christianity's excessive valuation of the human soul and the idea that God takes special interest in man. That attack shows real insight. That is touching the nerve of the matter. That pagan knew what Christianity is better than many Christians have known it. Eliminate his scorn and the rest is true: the root of Christianity is reverence for personality and faith that God must care for the spiritual values of His universe.

Our Prayers Together

Sunday, November 29

Daniel Webster once said to a group of politicians at a dinner in New York City, in answer to the question, "What is the most important thought that you have ever entertained?" "Personal responsibility to God." What thought more important than this could any one ever entertain? In the final analysis we should find that it is the absence of this which is the cause of more personal failures than perhaps any other single cause. So many men act as if they were not personally responsible. There never can be good government without intelligence, consecration, vigilance, painstaking care, and a great watchfulness on the part of the people, but here as elsewhere we are inclined to delegate or to ignore our personal responsibility.

Monday, November 30

God has been good to us, He has not left us for long without an honest task. Through the eternities God has been a toiler. Beg to be excused as we may, in our tired moments, from further toil; try to shift the burden as we will; we have the deep, profound, immovable consciousness within our souls that we ought to toil, that we are put here to co-operate with God and man and Nature. We are not here to be ministered unto but to minister. We need only the voice of God speaking in our own souls, bidding us go forth with the mighty army of toilers who have been called to the high task of working with God.

Tuesday, December 1

It is said of an eminent pilot that once, when picking his way carefully through a difficult sea, a friend remarked to him, "I suppose it is necessary for you to know every rock and shoal and breaker in all the sea." "No sir," he replied, "it is not. The one thing I want to know is where to find the channel. If I know the channel I am sure to keep away from the rocks." So there are a thousand rocks and shoals—temptations in no end of forms—that need not seriously trouble one if he only knows the channel of right living and has the settled purpose to keep the ship of his soul therein.

Wednesday, December 2

I *know* that I have the power of ideal-making. I do not know where it came from, I can only guess at its origin, but I know that it is within me. Whether I succeed or fail, whether I strive and toil earnestly upward or whether I drift silently and passively downward, there stand ever before me moral ideals. If I am approaching them I am gratified, if I am drifting away from them I am ashamed. No matter what you name it—you may call it conscience; you may call it moral sense; you may call it a divine instinct; you may call it the presence of God in the soul—no matter what, I know that I have this inward voice forever speaking to me, forever luring me away from the wrong and making me to love the right.

Thursday, December 3

Let not the wrongdoer coddle or excuse himself. We can't help our past after it is past. The past is not ours, but the future is. Men sigh that they can not begin over. They *can* begin over. They can not begin over from where they *were* last year, but they can begin over from where they *are* now. In God's sight no failure is final, neither ought it to be in man's sight. Let no one who has made a mistake regard it as final. Each man must *fight out* the battle of life. Only let him remember that the battle is *never lost.* If he is defeated to-day let him begin afresh to-morrow, and let him remember that so long as this is God's world and he is God's child there is yet one more chance to win.

Friday, December 4

During my college course it was my good fortune to have been able to read for nearly three years to Dr. Couden, who was afterwards beloved as the blind chaplain of the House of Representatives for many years. I remember speaking to him sympathetically one day about his great loss. He smiled sweetly and said, "Well, you must remember that there are disadvantages in seeing as well as in not being able to see." When I asked him what he meant he answered: "The man who has his eyes is able to see only what there is, and often his vision will be limited and unsatisfactory because he must look at ugly things as well as beautiful things. But I can see things that are not and many a time when I am alone my mind is painting beautiful pictures, pictures of faces and pictures of the sky and pictures of the mountains and the seas; and I am able to see a thousand things that others do not see because I have the advantage of looking with the mind as well as the eyes."

Let a man have spiritual outlook and walls can not shut him in. Let him have some high purpose and his labor can not hold him down. He may be blind, stone blind, as my friend was, and he will see a thou-

sand things that a man can not see with his eyes, because he is looking with his soul.

Saturday, December 5

No man ever began life with smaller duties than those of Jesus; no man ever toiled more simply; no man ever worked more humbly; no man ever trusted more implicitly; no man ever invested his work with more royal dignity than he. He toiled among the humblest classes, yet walked uncovered as a child of the very God; he lived in the utmost simplicity, yet sat in the conscious company of angels; he had not where to lay his head, yet walked before his fellows as King of all his race. In this spirit, and in this alone, shall our place and our work become one of dignity and hope. We may not be able to transfigure all we touch, as Jesus did, but may we not at least expect to find here our life, and in the doing of each day's duties, however humble, make the world a little richer?

From "The Heart of an Optimist," George H. Doran Company.

The Lady from Massachusetts Goes Far Afield

A. Gertrude Earle

THE Lady from Massachusetts is a third generation Universalist. Her maternal great-grandfather was a deacon in the Roxbury church, her paternal grandfather a charter member of the Universalist church at Brattleboro, Vt. All the way down the line this strain has never been diluted by any Baptist, Methodist, or other admixtures. Yet it must be confessed that there were certain partialist influences in her upbringing after all. Her whole life has been spent in New England. Certain brief glimpses of our church at large have been gained at a few General Conventions, but on the whole her experience has deepened the early impression that the world finds its center in Boston and that the old New England stock is after all "the thing."

It was, therefore, with some anxieties that she set forth on her first assignment as an employee of the General Sunday School Association to a thus-far unvisited state. Entering the hotel lobby that first evening there was a decidedly strange-cat feeling, but long before her time to speak came that uncomfortable sensation was entirely dissipated by the cordial welcome from new friends and the pleasant greetings of a few old ones. The occasion was a banquet under the auspices of the State Sunday School Association, the first time such a thing had been undertaken. It was an inspiring sight, the tables filled with eager faces, many of them young and some of them parents of the children for whom we work. The Lady wondered as she talked just how many were realizing that she was rather putting it up to the parents as the really responsible people in this matter of religious education. When the next speaker, a Presbyterian minister, had his turn, he asked the audience if they did not think the Lady from Massachusetts had made the duty of parents quite clear. He told something about the idea of God he thought ought to be taught in our schools and in our homes, and every Universalist present must have said to himself, "After the way which they call heresy, so worships he God."

Next day there was a full church to listen to the practical program on religious education, from the earliest hour to the latest. Even while we gathered in the "home cafeteria" conducted by the good women there were many questions and answers and much lengthy discussion of the best way to do things.

The third day dawned "brite and fair," and the vestibule was congested as visitors crowded to buy the morning papers with their generous reports of Convention doings. "Are you a woman this morning, or a minister?" people asked the L. F. M. For on this day the ministers were to journey to a neighboring town for their own special meeting, while the women planned for the growth of the kingdom by themselves. "A minister, by all means," was her reply, and it was not just because that meant an automobile ride, but also because the ministers were to discuss religious education at their morning session. Out over the hills the procession of cars moved, each passenger exulting in the clear sunshine on river and forest.

The first speaker of the day described, in interesting and scholarly fashion, three adult types of the religiously educated, and then threw a bomb in his declaration that not all people are capable of religious education, giving it as his opinion that the religious faculty, like the musical, is nearly or quite lacking in some people. The Lady from Massachusetts wanted to hear this thesis discussed, but the second speaker turned the thought in another direction. His theme was "How to Teach Religion," but he talked about how the minister should prepare himself for preaching. His address was entertaining and aroused the brethren to witty and sometimes sharp rejoinders, that filled the time until adjournment. The matter of religious education as understood by the General Sunday School Association, the teaching and training of the young, had not even been mentioned. Nor the chicken dinner and the wonderful ride home, out into the foothills of the Adirondacks and back through Herkimer, could quite reconcile the Lady from Massachusetts to the neglected opportunities of the morning.

It is entirely true that education does not end with childhood, that the work of the pulpit is a form of religious education, but for ministers to forget or ignore the special importance of the education of youth or to neglect opportunities for helping each other to understand the objectives and methods of that task, is like a community that thinks only of its adults and makes no provision for its youth, or a taxpayer who cheerfully supports road-building but rebels at appropriations for schools.

It was a long journey out to the little town of the western part of the state, long in time if not in

distance. The arrival was in snow and slush after dark of an autumn evening. But the next morning revealed an attractive and progressive town that did not seem so "far away" after all. A little trip around through the stores with the minister resulted in supplies collected for dinner and introductions to many of the church people, a rather skilful way of advertising. On Sunday there was the sermon in the church on "Religion as Something That Can Be Learned," a visit to each class of the Sunday school, a generous dinner for the workers, and then a conference on the task ahead, with counsel from the Lady from Massachusetts and questions from all present. Just a small parish and a little Sunday school, but with a great achievement to its credit, for from that school went out Bernice Kent, Sunday school missionary to Japan. She says she found her inspiration for that task in the lessons taught her in her Sunday school each year. The friends here at home send Miss Kent a gift of money and each year she has used it for some needed equipment for the Mission. During the visit of the Lady from Massachusetts came a letter thanking the people for their latest gift. "I have been very selfish with it this time," says Miss Kent, and confesses that, increasing it with some Christmas money, she has bought herself a typewriter to replace the "relic of the renaissance" with which she had struggled. Not exactly our usual idea of selfishness, is it?

"I wonder if my visit has accomplished anything at all?" asked the Lady from Massachusetts of the minister, and is comforted to be told that it has given them a deeper sense of their connection with the whole church just to have a visitor from Headquarters. One interesting experience was a talk with a newly appointed superintendent of the Cradle Roll. "How did you happen to be a Universalist?" asked the Lady from Massachusetts, and the new superintendent told how once upon a time the Universalist minister came to ask her to have her baby's name added to the Cradle Roll of his church. She knew nothing of the faith at that time, but, pleased with the attention, she gave her consent, and is today an active worker in the church. "An ideal person for the new job," said both the minister and the visitor.

Then the day came to go, and the Lady from Massachusetts turned her face eastward with a new group of friends to her credit, and a new realization of what the Universalist Church means. The education of the Lady from Massachusetts had advanced one step.

Reactions of Our Readers

DR. SELLECK ON DESTINY

Asked what he meant by saying that Universalists must not be dogmatic about universal salvation Dr. Willard C. Selleck of Riverside, Cal., writes as follows:

The only reply I care to make is to say that in a universe which is in an eternal process of unfolding there can be, strictly speaking, no such thing as *finality* in the matter of human destiny. But we may believe, as I imagine that nearly all Universalists do, in "the progress of mankind onward and upward forever," to use James Freeman Clarke's phrase. This does not deny the eventual triumph of good over evil, but rather enlarges and strengthens the idea. And yet when even the doctrine of immortality is not *proved* beyond all possible question, and perhaps can not be so proved, our attitude should be one of lofty and confident hope rather than one of hard and fast dogmatism. This is all that I meant.

Willard C. Selleck.

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WE QUESTION THE EDITOR

To the Editor of the Universalist Leader:

It was with a great deal of surprise, as I generally see things much the same as the editor, that I read the editorial comments on "We Question the Questioner." For these comments seem to argue the point like a Philadelphia lawyer who is on the immoral side of a law suit. You say, "Ought an honest man to get out simply because he can not accept a creed in the old original meaning?" Why not? For the meaning of a creed is the old original meaning, it does not change with the weather, or the times.

Apply this philosophy to your own denomination. Who has the right, the moral right, to direct the policy of the Universalist Church? Those who believe in its principles, or those who believe in hell fire and damnation? Who has a right to direct the policy of the Presbyterian Church? Those who believe its creed, or those who do not? Is there not something very Jesuitical for a man to stay inside a church and try to change it to his belief, if he is pretending and confessing, before man and God, that he believes a creed that he does not believe?

No, Mr. Editor, we can not let these men hide behind the symbols.

No, Mr. Editor, your antithesis is wrong when you say, "Is the main question about a church what the church purports to say or what the minister and people believe and attempt to accomplish?" What the church purports to say is a part of its life, what it attempts to accomplish and why people support the church and give it money. You are hired as editor for what you purport to say. The minister's talk and sermons *should* mean something real.

Again you are hopelessly illogical when you say, "Is not the fact that most creeds were adopted many years ago *prima facie* reason for assuming that to-day they do not mean what they say?" By no means. They may be *prima facie* evidence that a man to-day, living in a different world, can not believe or see things the way the creed makers did, but not that the creeds have changed.

That is the great objection to creeds. They are unchangeable while people and society change. They are a barnacle on the ship of Zion, and the way to get rid of them is not to make ministers use casuistry, and become prevaricators in action, but to say to a man, "Do not for the sake of expediency act the lie." *Smash the creed, but not the man.*

Laymen instinctively know when we are acting the part, instead of being honest. Some have told me that none of us dare preach what we believe. It is because such laymen have "gotten on" to the tricks of the trade, and their experience has been with cowardly clerics.

I remember a broad church Episcopalian, after reciting the creed in his robes, saying to me after the service, "You don't think I believe that stuff any more than you do, Summerbell, do you?" He told me he thought the old doctrines were good for the people to chew on, but he knew their falsity. That is, they were good enough for *hoi polloi*, but not good enough for him.

I am ashamed of some of our brightest men in university circles. They teach one thing in their class room; they act and teach another thing in their public ministry. One of the most eminent men in university circles told an advanced class this summer that no man was fit for the present day ministry who

could not emotionally preach what he could not intellectually believe. It is the doctrine of pragmatism applied—pragmatism of a certain kind.

I believe we liberals, when we excuse other liberals for working under an illiberal flag, are harming these liberal souls. It is more than a question of polity. It is a question of honor. What would we think of a Catholic who would pretend Protestant faith, saying the creeds of Protestantism did not mean what they said, in order to save Protestant souls?

One reason for the strength of the fundamentalists to-day who are fighting modern thought, is their sincerity. Let us be equally sincere. Please re-examine your reasonings, Mr. Editor.

Carlyle Summerbell.

Keokuk, Iowa.

These gentlemen are having a hard time trying to compel Orthodox churches to hang on to a creedal interpretation which they have outgrown. The bedrock fact is the churches don't and won't do it.

"It meant that in 1720," they cry. "It means that now. Anybody who doesn't believe it must get out." Some will. Some won't. Some will get out who ought not to. Some won't get out who ought. But the contention that a man necessarily does a wrong thing who stays in can not be maintained. He has as much right to stay in and change the platform of his church from the inside as a man has to stay in his political party and work to incorporate a new plank in a new platform. A church is more than a creed. A party is more than a platform.

With all this correspondent says about people saying one thing and acting another, using casuistry, doing the expedient, we are in full sympathy.

We believe in creeds—more creeds all the time, new creeds, better creeds. It helps clarify thought to state it. How will we ever get the new creeds if we insist that a man move every time he gets a new idea?

Editor.

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FROM TWO PERSONAL NOTES TO THE EDITOR

To the Editor of the Universalist Leader:

It was inexpressibly thoughtful of you to put the Convention *Leader* in my hands so quickly, via first class and special delivery. . . . I missed the privilege of going, more than words can tell—the renewals of fellowship, the revivals of faith. The envelope lay beside my plate as I came home for lunch, and then lunch became mostly Convention, for we ate fragmentarily and devoured the *Leader* page by page, for it was a graphic story and made the gatherings live again.

I was eager for news of the action on the matter of closer affiliation with the Congregationalists. My friend of the Northern California Conference, Dr. Henry Stauffer of Petaluma, presented the resolution at the Congregational Conference and my friend the Rev. Harry MacCready of Plymouth Church here in Oakland seconded it.

Two weeks ago Monday I was made a member of the Congregational Ministers' Monday Club of the Bay region. I was most heartily received. Last Sunday night I was the guest of the young people of Dr. Gordon's First Church of San Francisco and delivered an address. Then I was Dr. Gordon's pulpit guest for the evening service and assisted him.

Truly an inspiring sight to see over 2,000 people, even using the pulpit platform filled with chairs to accommodate the overflow. And this thing happening twice every Sunday. Nothing unusual in any way of sensational appeal but just meeting the spirit of the city in which he lives and actually ministering to it in a remarkable degree. He was most felicitous in his recognition of me as the pastor of the Universalist church of Oakland.

Another happy culmination has come about through Dr. Robert Brown of the First Congregational Church of Oakland. He has succeeded in getting all groups together for a union Thanksgiving service in their beautiful new building which was opened last Sunday for the first time. This means that the excluded group which I brought together five years ago and out of which we developed the great Community Thanksgiving Service in the Municipal Auditorium, will fuse with the evangelicals this year through his wise Christian diplomacy. Thus we will have one prayer answered for some sign of Christianity, a thing for which we have worked and prayed since coming here.

Once again let me thank you for the manner in which you thought of us brethren of the Coast, who could not be with you. At least you served the Convention to us "piping hot."

Bernard C. Ruggles.

Oakland, Cal.

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A CALIFORNIAN WHO COULD NOT ATTEND

To the Editor of the Universalist Leader:

Yesterday I read nearly all the Convention news in the *Leader* of Oct. 31. You and your colleagues have given us promptly a splendid report with the main things first. Perhaps I like best of all Dr. Atwood's wise address. I shall write him a word of appreciation. I am *much pleased* with the action taken regarding the question of affiliation or union; it was *just right.*

W. C. Selleck.

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AN ISOLATED UNIVERSALIST

To the Editor of the Universalist Leader:

It has been nearly six months since I have received the *Universalist Leader.* I have read the old ones through and through, so now I can not stand it any longer; will send $2.00, and would be glad to have any October numbers if you have them. I spent last winter in Detroit, and I was so happy in Dr. Adams' church. I wish I might go back there to live.

Only God knows how terribly disappointed I was because I could not go to the Convention. Every time I say to myself, I hope I may never have to miss another one.

There are no Universalists here in Orange, so of course I do not like it very well. I went to call on Dr. Nash in August and I have also been to Riverside to call on Dr. Selleck.

I have been so intensely interested in your articles. I did enjoy the one on Washington life.

Please pray God that the time is not far distant when I can be with some of my beloved Universalist friends.

Annie L. Kilbourn.

Orange, Cal.

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IS NOT MR. NASH SERIOUSLY MISUNDERSTOOD?

To the Editor of the Universalist Leader:

Arthur Nash and others would have us abandon theological Christianity for a Christianity of deeds and of brotherhood. In other words, they would have us give up interest in the Infinite and Eternal, for the sake of the great ideal of human brotherhood, plus the temporal needs of men. Why not do the one without leaving the other undone?

Some suffering must remain for discipline, otherwise humanity will rot. But after poverty, ignorance, cruelty, "cussedness," and the more distressing kinds of suffering have been banished from the earth, the Infinite, the Eternal, the Divine, will remain. Shall we cultivate churches that are uninterested in Him, and can they have nothing to do in a reformed world? The spiritual, the divine, the Infinite, awaits us in another world. Shall we go hence with our spiritual capacities undeveloped, except as "practical" Christianity indirectly nourishes them? The apostles "ministered unto the Lord" more acceptably, perhaps, after they refused "to serve tables."

Wendell Phillips Elkins.

Andover, N. H.

No member of the Board of Trustees of the Universalist General Convention has been more faithful in attendance upon meetings, more co-operative with his fellow board members, or more constructive in spirit and suggestion, than Mr. Arthur Nash. Reference was made to his loyalty and helpfulness at a recent meeting of the Cabinet in Boston, and it was agreed by

all present that at the Board sessions in Syracuse he rendered especially distinguished service on three occasions where matters of the utmost importance to the Universalist Church were under discussion.

We agree fully with you that we ought to emphasize the Infinite and Eternal as well as ideals of brotherhood. So would Mr. Nash.

Neither he nor you nor any of us could run and not be weary unless sustained by the Everlasting Arms.

Editor.

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THIS BRACES US FOR ANYTHING TO COME

To the Editor of the Universalist Leader:

Kindly send to my address $1.00 worth of the issue of the *Leader* of last week and greatly oblige me. The date will be Saturday, Oct. 31. I wish to distribute them in my congregation. I think it one of the best issues ever coming to me. Whimsically humorous, handsome in its "make-up" all through, not too presumptuous in the matter of proposed denominational consolidation, unlimitedly aggressive in advancing our own essential historic and spiritual aspirations, merry in its news columns, loyal and fraternal in praise and comment, and dignified and lofty in ideal—a thoroughly delightful and satisfying Saturday visitor. I want as many as possible of my people to have it.

William E. M. Todd.

Gloversville, N. Y.

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RELIGIOUS PREPARATION FOR COLLEGE

To the Editor of the Universalist Leader:

Dr. Evans says in the issue of Oct. 17, "We are therefore confronted with the necessity of a good religious preparation for college." He explains his ideas of what constitutes this preparation. What he says is so good that it would make a valuable front paragraph. It is just as much our business to prepare our boys and girls for college, religiously and spiritually, as it is for the high school to prepare them intellectually.

Boys and girls have their "storm and stress." If our church schools are long-sighted they will not neglect "religious preparation for college." The high school classes should be under teachers who can lay a spiritual and religious foundation and preparation which can stand "the smart and clever instructors who seek to undermine the faith of the youth." That such foundation can be laid successfully has been demonstrated. This spiritual education is not alone the work of the church school, but also of the Y. P. C. U. and the Clara Barton Guild. A Bible credit course for high school students planned under the supervision of Prof. H. R. Purinton of Bates College, Lewiston, Maine, furnishes one of the best series of study and text books obtainable along this line. That boys and girls of high school age will stay in church schools if given worth-while instruction has been proved in one of our Universalist schools using this course, where practically one-fourth of the active enrollment is in this age group.

Milo G. Folsom.

Gardiner, Maine.

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FROM AN ACTIVE EDITOR

To the Editor of the Universalist Leader:

You will find enclosed check for $2.50 to pay for a year's subscription for the *Universalist Leader.* I send $2.50 instead of $2 because although you have not yet changed the stated price I understand that the Convention voted approval of such change and I heartily approve it.

For some years now the *Leader* has come to me free in a sort of perpetuation of the exchange which existed when I was the publisher of a national paper. I have appreciated it very highly. It is my one point of contact with the church, situated as I am in a locality where heresy dominates all the churches but calls itself orthodoxy and is fundamental to the last notch. Still, although I am poor enough, I hardly feel at ease in continuing to accept the paper without paying for it.

To whatever department of the *Leader* the praise should go, I want to express my hearty appreciation of your report of the Convention at Syracuse. It must have been a great Convention and the report is in every way worthy of a great Convention. I never wanted to go anywhere worse than I wanted to go to Syracuse, but just recovering as I am from a very long and very serious illness the journey was out of the question.

William P. F. Ferguson.

Franklin, Pa.

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FROM THE GENERAL SUNDAY SCHOOL ASSOCIATION

To the Editor of the Universalist Leader:

I am gladly complying with the instructions given me by the Executive Board of the General Sunday School Association of the Universalist Church, when I extend to you the hearty thanks and appreciation of the Board for the fine articles and write-ups that you have inserted in the *Leader*, concerning all the meetings and sessions of the recent convention of the Association at Syracuse. It was most complete publicity and fine in every way. As I said in my letter to Dr Marshall, quoting the remarks of one person as follows, "If you could not go to the Convention, then the next best thing is to read all about it in the *Universalist Leader.*"

C. A. Hempel.

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LIFE TOUCHING LIFE

To the Editor of the Universalist Leader:

Just a line of frank praise. Have just finished reading your pamphlet, "Cruising Cross Country—Some Pullman Experiences,"* and so much did I enjoy it that I simply had to sit down and type that fact to you.

I have never occupied a berth, but often use the Boston express and reach my home town, New Haven, in the early morning hours, after sitting in an upright position all the way. Quite frequently too, I visit New York by the one-night-and-day excursions. I always return from these trips, refreshed (not physically) mentally and spiritually, for I enjoy mingling and becoming a part of other human lives for the duration of the train trips; the hours thus spent thrill and delight me in a quiet way.

Your little book is simply yet charmingly expressed; the little "life reels" therein have been witnessed as described by you.

Max M. Bernstein.

Washington, D. C.

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*A "Cruising" article republished in pamphlet form by the Pullman Company.

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LOYAL BACKING BY LEINING

To the Editor of the Universalist Leader:

Just a line to tell you that your *Leader* story of the Convention is *excellent*—hundred per cent. You and your coworkers have radiated the enthusiasm and pep of the occasion in your reports and the parishioners who could not go to Syracuse are kicking themselves because they didn't go.

I am enclosing my check ($2) for the renewal of my subscription I can not take advantage of the "ministerial discount." My conscience will not let me do it.

Fred C. Leining.

Providence, R. I.

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A LETTER TO THE GENERAL SECRETARY

Rev. Roger F. Etz:

The Boston District Conference of the Student Federation of Religious Liberals held Oct. 31-Nov. 1, wishes to express to the Universalist General Convention its great satisfaction in the steps taken by that organization in regard to unity among the liberal churches at its recent conference in Syracuse.

Grace M. Chase,
Secretary Student Federation of Religious Liberals.

Mt. Holyoke, Mass.

Another Notable Meeting in Boston

Those present at the Boston Ministers' Meeting on Nov. 9 were Messrs. Raspe, Cambridge; Bissell, Grove Hall, who conducted devotional services; Spear, Roxbury, the newly appointed secretary; Lewis, Melrose; Peters, Brockton; Nichols, Salem; Walker, Norwood; Leighton, Somerville; Hadley, Newtonville; Atwood, Abingdon; Clarke, Medford Hillside; Sprague, Jamaica Plain; Hoyt, Waltham; Etz, Huntley, Pennoyer, Polk, Coons and van Schaick of Headquarters; Dr. Herrick of the John Hancock Co.; Frank O. Hall of Tufts College; Mrs. Chamberlain, Miss Enbom, Miss Earle and Miss Freeman, and Mrs. Lindsey of Roxbury.

There were three interesting addresses which characterized and interpreted the various meetings held at Syracuse. Dr. Frank W. Merrick spoke on the Laymen's Meetings, Miss Enbom on the Convention of the W. N. M. A. and Mr. Carl Hempel of Lynn on the Convention of the General Sunday School Association.

Dr. George E. Huntley led in the discussion, after which Dr. Coons spoke of the interesting new work begun at Mattapoisett and introduced the Rev. D. H. Smith, who gave an address about the work there.

A Congregationalist Speaks

Mr. Merrick said in part: "The trouble with the average church is that it does not put emphasis enough on the responsibility of laymen. When I was an active Congregational minister I excused myself on the ground that the laymen pled off. I myself ought to have led Bill straight up to the job and made him do it.

"Why do the Methodists and Presbyterians get large delegations of laymen to attend Conventions? They put responsibility squarely up to them, notify them six months or a year in advance, and the men respond. We can produce the kind of laymen we need in the Universalist church. Judge Hill is a shining example of the kind of man that the laymen's movement has produced. Men like Friend, Pinkham and other leaders are less exceptional than we think they are.

"First, laymen's meetings at Syracuse were noteworthy because of the large attendance of laymen.

"Second, the subjects discussed were pertinent. I especially enjoyed men like the gentleman from Rhode Island who introduced himself as a coal dealer. It was worth while listening to what such a man had to say.

"Third, there was freedom of discussion. There was no attempt on the part of any chairman to choke off anybody.

"Fourth, there was a wealth of practical suggestions. The address of Mr. Britton of Concord illustrated this. I do not refer to the soundness of the methods he advocated. I refer to the fact that a man of that kind of ability laid his ideas before us. I was interested in the way Dr. Carpenter put over his idea of an increased church membership. Mr. Fortier, when he spoke of the work in Northern Vermont and New Hampshire, was exceedingly illuminating. I am a little more liberal than he seemed to be about people coming from the outside to make suggestions. But he is a wise and useful leader.

"Fifth, I was pleased with the lack of the dogmatic spirit. Colonel Langtry, though a man of intense and positive conviction, was an illustration of this.

"Sixth, the men came from a wide area. The Middle West, the South and New England were well represented.

"I was greatly pleased with the overtures from other denominations. I can not help but think that we are facing a new day in the Congregational, Universalist and Unitarian Churches. People who take the modern view must stand together. The activity of the laymen will help on this new day."

Miss Embom's Fairy Story

Miss Alice Enbom made a decided hit with her address. She said that the Woman's Missionary Convention was a wonderful, forward-looking, bright spot convention, and that the adjectives can be applied just as well to all the conventions. She traced the history of the Woman's Missionary Movement, which was organized in 1869 as the Woman's Centenary Association. She said that in order to be successful an organization must have both vision and effective business management. Then she proceeded to tell a charming fairy story, as she called it, in which Miss Missionary Vision and Mr. Business Efficiency were the leading characters. The gist of the story was that Miss Missionary Vision saw so many opportunities in the South, in Japan, in purchasing the Clara Barton Home, that she could not pass them by. In her ardor she just pushed Mr. Business Efficiency a wee bit one side. She found herself finally where she did not have money enough to pay all her bills. "Then in her distress she called on her friend Mr. Business Efficiency. From the time of the Providence Convention Mr. Business Efficiency took the lead. He had a debt of $30,000 to pay. This meant curtailment. The women had to withdraw missionaries from the South and publish almost no literature. Then we came to the Convention at Syracuse. When we heard the financial reports we found we were out of debt and there was great applause. We were ready for progress. There were reports from missionaries also. In spite of curtailment we had done much good work. By establishment of the budget system we had put back the missionaries in the South, completed the Dojin House, added a new missionary in Japan and made our Clara Barton Memorial free of debt.

"Mr. Business Efficiency, on the platform, saw Miss Missionary Vision stick her head in the door, and invited her to come forward again and take the lead. Plans were made for expansion in the South, to build a parsonage and a church at Rocky Mount, N. C., to give Miss Hannah Powell at Sunburst a full time assistant, to use Miss Agnes Hathaway for field work among the Japanese in America, to organize a fresh air camp or a vacation home for tired mothers at the Clara Barton birthplace.

"But in all this new work Mr. Business Efficiency and Miss Missionary Vision are to be partners. They can not work alone. Each needs the other. My story ends as all good fairy stories end by telling you that they were married and lived together happily ever after."

Carl Hempel on the General Sunday School Association

Mr. Hempel said in part: "I am to talk to you on a child among the organizations. It is thirteen years old. When the child was born, as sometimes happens in families to-day, many did not want the child. In 1912 at a Y. P. C. U. Convention in Chicago a meeting was called to consider organizing Sunday school work. Mr. Marshall A. Brown made a motion to organize a Sunday School Association and he was laughed down. In 1913, again at a Y. P. C. U. Convention at Utica, a similar group came together. Men went there instructed to block the organization. In spite of this an organization was effected. Our budget that first year was $63. Last year it was $12,650. We spent $12,861 and we raised $13,579. This year we are going forward with a budget of $14,575.

"Thirteen years ago there was no opportunity for education of the children on the lines of world friendship. We did not know what it meant to give to missions. This past year the children gave to missions $12,970. Of this $2,968 went for international work in Japan, $2,607 for American missionary projects in Virginia and Texas and $7,394 went for philanthropy. Our contribution for the Near East was $800 more than the previous year. We stand at the head of the denominations of the country in per capita giving to the Near East.

"We handled $26,550 in all funds as against $63 twelve years ago. "We have accumulated a reserve of $14,538, not as an endowment, but to be dipped into in time of need.

"In 1913 we had no program. To-day the G. S. S. A. has four full-time workers. It has issued an important series of

Superintendents' Note Books. It daily answers inquiries coming into the office. It held five institutes last summer. It runs a loan library, stereopticon lectures, issues posters and conducts a shopping bureau.

"It emphasizes the place of worship in religious education, and teaches how to employ the fine arts. It raises the standards of education of the teacher and works constantly upon a better curriculum. Best of all, it is trying to raise a generation of young people trained in the ideals of peace and good will. At Syracuse we had a stamp of approval placed upon our work and were given a command to go forward when we asked for a collection of $2,270 with which to complete our budget and received a collection of $3,424."

Dr. Huntley gave notice that the National Laymen's Committee had already mailed to each minister a copy of the pamphlet "The Organization and Administration of the Universalist Church." As a second edition will soon be brought out, the compilers desire suggestions of both ministers and laymen about changes which ought to be made.

The Work at Mattapoisett

"The new work at Mattapoisett," said the Rev. D. H. Smith, "came as a result of the summer services of the Rev. H. B. Taylor. I am not in a strange place by any means," he went on, "I was raised in the church at Mattapoisett, I was affiliated for seven years with the late Oliver Howard Perkins and afterward with the Rev. Howard Gale.

"Mattapoisett makes the seventh church that I have opened which had been closed up from five to eight years. My mother, my grandmother, my uncles and aunts have been in this old church. During the past summer, on account of my mother's health, I could not take an appointment I had received. She was ill for five weeks and then passed on. I am living at New Bedford, seven miles from Mattapoisett. When Dr. Taylor opened services I said to my wife, 'We'll take one trip and see how we like it.' As a result I attended every service except one when I was supplying our church at Provincetown.

"Mattapoisett has a population of 1,000 to 1,300 people. Only five or six hundred people attend church at all. Many have not attended church since our church closed. We have started out with a four p. m. service when no other services are going on. We have had an attendance of as high as 125. There were no lights, but three or four of us got together and fixed up the lights, and this week at New Bedford we are having a cake sale to try to get money and get electric lights. There were no furnaces. We got busy and bought the pipes necessary and repaired the furnace. Only this week a man came to my house with an envelope in which were forty follars and fifty cents given freely by people of all the churches in Mattapoisett to buy wood for the winter. Our next thing will be to buy an organ blower, then a sign for outside the church and then paint the church. We have a regular attendance of from forty to seventy-five and a good bright prospect ahead."

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GOLDEN RULE CHILDREN OF THE NEAR EAST

Flora Robinson Howells*

Students of world affairs have been watching with great interest the work of American philanthropy in the Near East. To us who are trying to do similar philanthropic work with funds pitifully inadequate, there has been some incitement to envy in reading the reports of an organization which commands a yearly income of several million dollars for use in the most up-to-date and efficient manner for the greatest child-education experiment in the history of the world.

By virtue of its national charter, the Near East Relief enjoys the prestige of being responsible to the American Congress in the matter of its receipts and expenditures. By virtue of serving alike Protestants, Catholics, Jews and Moslems, it makes successful appeal to a wide range of co-religionists in other lands. By virtue of being good Samaritan to the victims of great national persecutions, it has enlisted the sympathy of all humane people. Its benevolence is world-wide in its appeal.

In a special way the Near East Relief is the national philanthropy of America. This is not to discount the significant and beautiful contributions made to its work and to the work of co-operating organizations by other countries. But in a unique way the Near East Relief has drawn America as a nation into adopting its work.

No such philanthropy has ever before been annually sustained with like perseverance and liberality.

The appeal to interest in a steadily developing work which can be watched from year to year and which has obvious and inspiring possibilities of greatly enriching the world, is irresistible to any idealist in business or religious life. This is the secret of the popular following which Near East Relief has won. It is conducting the greatest child education experiment ever undertaken, and is conducting it under the best possible circumstances, keeping in view always the most permanent and desirable results of this unparalleled opportunity.

The American organization takes as its field of endeavor the tremendous number of orphans left as the legacy of war in the six countries of the Near East. To gather, care for, and settle some 100,000 of these children occupied the organization during its early years. Then came the burning of Smyrna and certain disastrous international adjustments which brought about the so-called exchange of populations and which threw a million persons into refugeeism.

The achievement of the Near East Relief since Smyrna is staggering in scope. Great companies of children, 20,000 at one time, marched on journeys lasting from three to six months; 85 per cent of the children were under fourteen years of age, 63 per cent under twelve; thousands of them were making their fourth or fifth migration since the war, utterly homeless and utterly dependent on those foreigners who came to minister to them as agents of overseas friends.

Add to the triumph of this American achievement the difficulty of changing from one national *regime* to another two or three times, each change meaning endless red tape. Hundreds and even thousands of children thrust themselves into the orphanage troops as they hurried toward the ports of embarkation, and the alternative to taking them along was leaving them to die. Thousands of adults claimed asylum with the migrating mission. Wherever possible they were helped, and there are a million people alive in the Near East to-day who would surely have perished without such help.

Then, on arrival at some place where life was safe, there was first the effort to place children in homes and families as far as possible. It speaks volumes for the hospitality of the Near Eastern Christian races that, although these were children from a foreign land and the neighborhoods of their new settlements were poor and the peoples of their new countries were little familiar with the thought of public philanthropy, over 18,000 children were placed in homes or similarly cared for and taken from the orphanage lists. This left some 60,000 to care for, in groups varying in size from a few hundred to that greatest of all children's institutions, the Alexandropol orphanage with its 18,000 boys and girls.

Since Smyrna, the Near East Relief has devoted its energies to reconstruction. It has thus far splendidly achieved the initial stages of this colossal task. With 150 American workers and several hundred efficient local workers, its stations have become centers of organized child life. These stations stretch across six countries, including cities and towns where Jesus lived and worked, cities and islands touched by Paul in his missionary journeys, villages of the far inland regions stretching up toward the Caspian, famous towns of classic Greece.

We would shrink from the thought of organized child life on such a vast scale unless we were assured that through it all there has been a distinct recognition of individual worth. One

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*Former President of Isabella Thoburn College, Lucknow, India.

has but to turn the pages of the various illustrated reports prepared by the Near East Relief to catch on every other page the face of a child whose individual name is often given, the anecdote of a boy or girl whose personal development is being watched with unusual care for some special reason, two or three children in poses that mark children as children the world over—to be convinced that in a miraculous way this high enterprise has managed to think in terms of the individual child. It is a fact matched only by the marvelous conception and courage of the whole undertaking.

Who can read of the Birds' Nest Orphanage in Syria with its 400 birdies, or the Dolls' House at Cephalonia with its 800 kindergartners, without realizing something of the personal concern back of this mass-mothering? The island of Syra, famed in Homer as a place "where dearth never comes nor are people plagued by sickness," is allotted to 2,500 children housed in building largely constructed by their own hands, who are being taught trades in connection with twenty-one industries on the island, preparatory to spreading throughout the Near East as apostles of the idealism of America.

These strange pathetic populations of orphans are being watched over with a fatherly and motherly interest which combines concern for the relief of immediate need with foresight for the years to come. As a by-product the American organization has reduced the number of trachoma sufferers among 30,000 children from 65 per cent to 21 per cent, has checked typhus in four countries, and has stamped out the malarial swamps of Samsoun and Corinth. Nothing but an overwhelming devotion to the welfare of the individual could have reduced the death rate in two years from 98 to 9 per thousand.

Never before has it been possible to show what can be done with a whole nation of children brought up under entirely good and wholesome and intelligent influences. We shall watch their effect upon the Levant as they scatter with the coming years to influence it in every phase of life. The twenty-two industries in ninety-three training centers, the hospitals, the homes, are permeated with the spirit of service.

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THE SOCIAL WELFARE DIRECTOR IN THE FIELD

Charles Pennoyer

More convinced than ever that I should get out among the churches as much as possible, and learn from the people directly their reaction to contemplated study and service before presenting the first of the coming series of lessons and suggestions, I have again spent most of my time in the field.

The last part of the six months' transcontinental trip was through the Southern States, with the co-operation of Superintendents Bishop, Brooks and Rasnake.

In Elgin, Texas, the State Superintendent, Rev. R. L. Brooks, organized ten tent social revival meetings, where I spoke to fine audiences. People were present from considerable distances. As the meetings went on the Methodists showed growing interest and co-operation, the leader of the Methodist Junior Church expressed appreciation in the press and otherwise, and after I left town I received word that the Methodist Ladies' Society had voted an enthusiastic endorsement of my social messages. The minister of the Church of God also came out with an endorsement of my lectures. B. R. Brooks, son of Rev. R. L. Brooks, is going to the University of Texas this fall.

At Cleburne, where the Texas Convention treasurer, W. H. Rollins, resides, I lectured and conferred specially on different phases of recreation. The Kiwanis Club became interested and invited representative citizens to the meeting. Mr. Rollins has gained recognition by his own provision of playground facilities and up-to-date equipment on his premises.

An invitation came to serve as supply at the Unitarian church of New Orleans, and here I addressed quite a number of the social workers.

At Chattanooga, Tenn., I was the guest of the Rev. B. H. Clark, who came to our church from a fine social and other religious service, including that of state executive director of the Alabama Tuberculosis League. Part of a day was taken to visit Dayton where the Scopes trial was within one day of closing.

At Louisville, Miss., I spoke to an interested number at a community meeting called by our church at the court house. I also addressed a large meeting at Ellisville, where some Baptists asked for the privilege of signing up for the common social welfare study with the Universalists. The State Superintendent, the Rev. A. G. Strain, helped to give publicity to the meetings.

Alabama churches visited were Brewton, Ariton, Chapman and Camp Hill, and at all places the people showed interest. The Rev. H. T. Crumpton was reported to me as the one minister who really made calls at the jail and hospital. Mrs. T. R. Miller has done much in and through our church here. She gave the ground for the high school and initiated the community building. I spoke at the morning service and Sunday school in the splendid new edifice, and in the evening lectured at Mr. Crumpton's community service in Brewton Park. That park was the gift of several citizens, but was made possible chiefly by the generosity and civic spirit of the Miller, Blackshire and Foshee families of our church.

Almost the only rain while I was in the South came at Ariton, but the interest of the few made up for much. Mr. J. G. McGowin arranged a meeting in the church at Chapman. I supplied the pulpit one Sunday at Camp Hill, and spoke at the Sunday school and Y. P. C. U. The Rev. George A. Gay is Scoutmaster here for a town group.

My day allowed for a stop between trains at Tuskegee Institute. I accepted the invitation sent me some time before and observed something of that great institution, expressing my appreciation in a talk. I also visited our Southern Industrial School at Camp Hill, where the Rev. Lyman Ward is the well known leader and beloved superintendent. It was not a good time to see the school, especially so soon after the fire, but I made the most of the opportunity I had and I came away with a yet greater appreciation of this social service center and of the need of greater support to make the work yet more effective.

The Florida journey included two churches. There were two meetings at Pensacola, where Rev. A. C. White is very popular. Dr Funiak Springs was enthusiastic over the meeting and wanted to arrange one in the big Chautauqua auditorium, but time would not permit. The Rev. A. Arnold Ross, our leader there, is well known for his social spirit.

The Georgia meetings were also good ones. The Rev. George A. Gay arranged the Senoia gathering and I was given a cordial reception. The Rev. J. M. Rasnake, the State Superintendent, welcomed me to the Winder meetings of the Rockwell church, where I spoke twice and held conferences. Other churches were interested. Nature study and story telling periods are carried on every Saturday afternoon at this rural church. On Thursday evenings the people have a radio program and song practise. Several plans are in mind for providing recreation somewhere near the church and for making the whole institution one of real country community center service.

While at the State Convention, with lecture, sermon, address, talk and other activities, I met quite a number of the members of the Liberal Christian Church at Atlanta. The church at Canon reacted favorably to several ideas and the Mission Circle is going ahead now on some plans. The Georgia and Tennessee Y. P. C. U., which also met at Canon, went on record as anxious to study, support and work for social welfare.

Through Dr. F. B. Bishop and the Rev. E. L. Halfacre I was invited to the South Carolina Convention at Saluda, where a hearty interest was manifested.

A year ago the Rev. Hannah J. Powell urged a visit to Sunburst and the Pigeon River Valley or Inman Chapel district in North Carolina, where Father Inman initiated a notable country movement, built a church and was himself a social welfare leader of the time. I spent a whole week here, speaking at meetings on both Sundays and on most week nights, and was surprised at the good attendance and interest. I had already appreciated

the welfare service of Miss Powell, but this visit greatly increased that respect and understanding. The people consult Miss Powell on many kinds of problems and greatly welcome her calls among them. With her faithful horse, Lex, and sometimes afoot, she travels the roads, paths and trails in all directions. In one school she offered books from the Boston Lend-a-Hand Society on condition that the children first build a bookcase. The bookcase has been built and the books are on the way, and the offer is now to be made at another school. Last year's summer school, which Miss Powell carried on at the chapel, was a success and will be repeated next year. The Sunday school of sixty-five or seventy is doing really fine service and this, too, has helped her influence in the homes. When the community house, in which the minister will have her home, is completed, the Inman church will have equipment for social center service. It was here that the Social Welfare Department gave a community pulpit and it was pleasing to see how much it is appreciated by all. The Rev. Howard A. Markley and Mrs. Markley, of Maine, assisted greatly during the year. Miss Powell has been invited to speak at the next Conference of Southern Mountain Workers.

Mr. and Mrs. John E. Williams were hosts at Greensboro. Miss Nita Williams assisted at Sunburst during the year. The Rev. H. L. Canfield assisted in getting the forum established last year, and the attendance was even more than at the church. It is expected that it will do better next year. There are no services at Durham but a group will meet for regular social welfare study, as will be done at other places where no regular services are held, and Mrs. S. R. Tyson and Mr. and Mrs. W. H. Williams are leaders. It is planned to have the Methodists use the community pulpit. A stop was made at Raleigh to visit the State Welfare Department and other services. I preached and lectured at the State Convention at Kinston, where the Rev. George C. Wood is the minister.

The Rev. L. P. Jones invited me to his circuit and I left the Convention to speak at Clinton, Red Hill, Magnolia, Wilkins School, Oak Grove and Christian Hill. At Clinton the church runs a "Good Will" public library in the social room connecting the manse with the church, and which Mr. Jones had constructed specially for this social service. It is open all day and every week day and the three thousand volumes are doing good, especially among the children. Mr. Jones has obtained books, too, for the reference libraries of the high school and the negro school. The Rev. Martha G. Jones is a great help in the preaching, religious education and social welfare services.

The Rev. John T. Fitzgerald, one of our new ministers, has the Everton Circuit. I gave an address at the Saturday community picnic and spoke at church and school on Sunday at the Outlaw's Bridge church. On Sunday evening I spoke to a large audience at Pink Hill and the next day at the opening of the county consolidated high school. The Rev. Kenneth Cook, a Methodist, drove me across country some forty or fifty miles toward my next point, and expressed his readiness to co-operate with Universalists in regular civic and social enterprises suggested. At Outlaw's Bridge and Pink Hill ideas of community fellowship will be carried out.

Mrs. O. M. Winstead was hostess at Rocky Mount. Here I addressed a public meeting at the Methodist church at which most of the church and other social welfare leaders of the city were present, Mrs. Bullock, county chairman for the State Public Welfare Department, presiding. The Rev. and Mrs. O. F. Alvord co-operated.

The schedule was arranged so that I could visit the Suffolk Normal Training School at Suffolk, Va., an enterprise supported by our Sunday schools. I preached at the Pine Street Baptist Church and gave an address at a union meeting of Baptists and Universalists at the Sunday school of the Institute. Monday I spent several hours at the school, speaking and observing the organization. There were 153 pupils that day and a letter shows that that number has increased to nearly two hundred. Dr. J. F. Jordan, the principal, is very well thought of in the city, both among whites and blacks. He was formerly probation officer for the blacks in the juvenile court. He is a graduate of Howard University, Washington, D. C., and his wife and daughter, and Mrs. Palmer, other teachers on the faculty, are graduates of Shaw College. One young man, William Kyle, was preparing to leave for Hampton Institute, and he has the Universalist ministry definitely in mind.

While in New York City I spent some time conferring with leaders of different movements and spoke at the boys' club, junior church and regular service of the Washington Heights church. The Rev. Clarence J. Harris has been for twenty-five years a leader in boys' societies and movements. During the war he was Government Welfare Supervisor in the Aircraft Division. He is lieutenant-commander of the Quentin Roosevelt Post 1136, U. S. Junior Naval Reserve, and is at the head of that movement in the Metropolitan District. In both his junior church and his Wamego Camp Club he has boys of all denominations, including Jews and Catholics.

At all places, with possibly one exception, there was expressed the determination to use the community pulpit service, sometimes through the men's club or women's organization or young people's society, but generally through the church proper. Caledonia, Ohio, and Canton, Maine, are unreported churches which have established this institution. Osage, Iowa, has just dedicated its community pulpit, as has also Harvey, New Brunswick, where Eric Alton Ayer has done a fine summer work.

Almost everywhere, too, there has been a fine showing in the number of those who have signed up for study. Among these have been ministers and others of eight different denominations. During all the six months trip the continuous schedule was kept to the letter, keeping every appointment on time and making new ones. The few moments between times were used to see points of interest and even then I often chose to visit outstanding social welfare centers.

Mrs. Pennoyer was with me on most of the trip, and though she did not go to all churches she often co-operated by speaking at women's meetings, in churches and in schools, and by playing the organ, singing or doing kindred service.

I gave the address at the dedication of the Dorothy Memorial social building at the Bangor church. This is one of our notable buildings and is a credit to the church and denomination. I spoke twice at the close of the Maine Convention.

The Assinippi Community Fellowship at Norwell, Mass., is progressing, and the Rev. W. D. Veazie may well be proud of what he has achieved. Cumberland Four Corners Chapel Society, R. I., has obtained possession of the schoolhouse near by, has had bowling equipment presented and has already dug the cellar in preparation for the community service which it aims to render at this center. I also responded to call to speak at church and school, which came one day from the Rev. B. F. McIntire at Chelsea, Mass., and again from the Rev. Isaac Smith of Grace Church at Lowell, Mass.

* * *

THE HERESY OF THE HEMISPHERE

One of the most deadly heresies is that which might be called *the heresy of the hemisphere.* It is the provincial attitude of mind which thinks in half-globes, in enclosed yards, behind the picket fences of race.

This heresy does not draw up intellectual denials of the divinity of Christ. It does not need to. It slurs that divinity in a far more thoroughgoing fashion, by acquiescing in a conception of Christ which makes him a sort of tribal God of our borough, our country, our race. Heretics of this sort, who have not grown up into the central passion of their faith, do not thrill their own souls and the world with the chorus, "Christ for the world we sing." Instead we have the tinkling, diminutive, childish melody, "You in your little corner and I in mine." That's the trouble—corners! "This thing was not done in a corner," we read of the launching of Christianity. As it was in the beginning, it is now and ever shall be. True Christianity can not be lived in a corner.—*Christian Advocate.*

Home and Children

BARNACLES

My soul is sailing through the sea,
But the Past is heavy and hindereth me.
The Past hath crusted cumbrous shells
That hold the flesh of cold sea-mells
About my soul.
The huge waves wash, the high waves roll,
Each barnacle clingeth and worketh dole
And hindereth me from sailing!

Old Past, let go, and drop i' the sea
Till fathomless waters cover thee!
For I am living but thou art dead;
Thou drawest back, I strive ahead
The Day to find.
Thy shells unbind! Night comes behind,
I need must hurry with the wind
And trim me best for sailing.

Sydney Lanier.

* * *

A THANKSGIVING CROWN

Rose Brooks

MRS. MARTIN'S eyes were on the black cloud-shadows shifting up the slope of Mount Alexandria, but for once she failed to thrill to their beauty, as she sat at her desk by the north window, paper spread before her, pen ready to her hand.

"Lonesome—fiddlesticks!" she suddenly scolded herself aloud, for all alone in the house for the winter was Mrs. Martin. "I've got to get used to their being away. Tie them to my apron strings forever I will not. Of course if they wanted to—if, of their own accord they wanted to—" and resolutely she wrote three short letters. Rapidly her pen covered the pages, and, the letters sealed, Mrs. Martin ran out to her letter box, perched on a sturdy post beyond the lilac bushes. "There!" she gayly saluted the little red flag as she stood it upright, a sign to the postman that letters lay within. "Lonesome—fiddlesticks! I'll not be that kind of mother!"

Peter, Betty, and Jimsy Martin were all away at school for the first time. Long had been the planning, hard had been the saving. If father had lived! But since his going, never once had they fallen below his own high hopes for them. "A gentleman and a scholar—like father." What better memorial to any man than this, his children's phrase?

So September saw all three packed off for school—budgets made, studies planned. No, Mother wouldn't leave the hills, she told them. How could they ask her to leave the hills? Lonesome? Think how busy she'd be! Hard to keep her little farmhouse warm? Poof! A wave of her hand toward the woodshed settled that. Hadn't her two stalwart boys chopped and sawed and piled wood to the roof?

The three notes sped on their way. In effect, they were the same. Of muddy roads they told; of understanding of their good times they told; pride in their high standing; and last of all, wouldn't they themselves prefer not to come home for Thanksgiving? Christmas was different. Of course they'd all be home for Christmas. Thanksgiving fares had been included, all around, in the budget; but from Wednesday night to Monday morning was a vacation short at best, and if ,for any reason, they preferred other Thanksgiving plans? Schoolmates urged them for the day, perhaps? Not out of duty were they to come—subtly the notes made that point clear, though not in so many words. And above all things, they were not to think of her as lonesome! Hadn't she birch logs snapping in the fireplaces? Hadn't she Shep and Puff for constant companions? Wasn't she as snug as the proverbial bug — her lot altogether enviable?

Three notes came promptly back. She was sure she wouldn't be disappointed? Marjorie Williams had asked her for Thanksgiving dinner—and there wasn't much time—and of course Christmas was different. Thus wrote Betty. And Mother, again at her desk, her eyes again on the shifting cloud-shadows which she didn't see, folded the note with a sigh and a smile, and picked up the letters from her boys. At the same school were the boys. They'd talked it over. Sure she wouldn't be lonesome if they didn't come home for Thanksgiving? There was to be a skating party, if only cold weather came early enough, and Bob Herrick's mother had asked them both for dinner, and fares did cost a lot, and Christmas would be here in a jiffy. She was sure?

"Puffball—lazybones!" Mother sat down on the hearthrug and stroked his golden length. "Have you any friends you'd like to invite to Thanksgiving dinner?" Puff opened a sleepy yellow eye, purred loudly, and reclosed his eye in slumber. "You haven't? Very well. How about you, Shep?" Shep, also stretched before the fire, thumped a lazy tail, but never so much as opened one eye. "Nor you? Very well. Thrown upon my own resources, I'll do my own inviting;" and taking up the telephone, she called up Burton village, five miles away.

"Mr. Fletcher? This is Mrs. Martin. Early for a Thanksgiving order, I know, but I want to engage your best turkey. The children? It's doubtful if they will be at home, but Thanksgiving is in the calendar, none the less. Lonesome? Not I! And a large pumpkin, and sweet cider, and three quarts of cranberries and two bunches of celery. Everything else I have, thank you. Real farmers we are, you know."

"Lonesome—fiddlesticks! Now let me see." In the old wing chair before the fire she sat and made her list. "I can hitch up old Bess and drive around and get them—all three. They'll have to come early and sit around the fire while I get dinner. Lonesome, indeed! Mrs. Green, "Uncle Tom" Burns, "Aunt Sally" Goodwin—six mince pies, three pumpkin pies, cranberry jelly, celery, turnips, creamed carrots, potatoes, turkey. There, read it backwards, and you have my party, menu and guests included!"

The days passed till the day before Thanksgiving dawned—cold, and with a sugary sprinkle of snow that turned the hills to fairyland.

"The fun of getting ready for company!" Mother rolled and cut crust, and slipped pies into the oven.

"I'm making enough, as though my guests were aged fifteen instead of seventy." At a suspicious choke, Mother shook her head in disgust at herself. "Lonesome—fiddlesticks! How many times must I say it? An apron-string mother I will not be."

"Puff and Shep," she announced gravely in the twilight, "you are hosts at a Thanksgiving party to-morrow." She paused at a distant crunch of wheels. "Too dark to see who's going past, Puff. You are to receive your guests"— The wheels weren't rattling down her own lane? Some one sick?

Mother flew to open the front door and was instantly smothered with kisses and hugged breathless.

"Mums!" Peter and Jimsy dragged her right-about-face.

"Mother! This is Marjorie Williams. She came home with me, instead of my going home with her"—

"Mums, this is Bob, and this is George. They've never had a real country Thanksgiving, and when the time came we couldn't stay away"—

"And we knew you didn't expect us, but we couldn't stay away; and we don't care if we don't have a thing for Thanksgiving but scrambled eggs, so we're home—"

"And griddlecakes!" suggested Peter with enthusiasm. "Anything's all right, Mums!"

Mother, her eyes like stars, looked at the eager, joyous faces swirling about her. "Griddlecakes? This minute! And to-morrow—well, there's always enough to eat in this house for an army. We're real farmers, you see," she explained to the young guests.

"Just what we said!" chorused Betty, Jimsy and Peter. "Oh, Mums, to be home!"

"Mums, how did you know we were coming?" Jimsy, returned from the pantry on a maple-syrup quest, accused her, with eyes round as moons.

A rush for the pantry. "You guessed! We didn't surprise you!"

"We wanted to surprise you!"

"How could you know when we didn't know ourselves?"

"Six mince pies and the fattest turkey that ever I saw!"

"Surprised? Never was mortal so dumfounded. Speechless—with joy." Looking in her face, they knew she spoke true.

"But Thanksgiving was on the calendar, even if my children were away, and Shep and Puff and I invited guests"—

"You were lonesome!"

"Lonesome—fiddlesticks!"

"Oh, Mums, weren't you? We were." And Betty, Jimsy, and Peter gave her a bear hug, all at once.

"Who are your guests?" demanded Peter suddenly.

"The old dears!" said Betty, when she heard.

"I'll get 'em!" said Jimsy. "We love 'em," he explained to his friends.

"So will you," said Betty to Marjorie.

And in Mother's happy head sang itself a refrain: "Unspoiled! Unspoiled! The darlings. They wanted to come! They said they couldn't stay away! They said themselves they couldn't stay away!"

A Thanksgiving feast as never was. The dining table pieced out by the hall table. Mrs. Green, "Uncle Tom," and "Aunt Sally" had frankly the best time in their "young-old" lives, and the boys and girls were bubbling springs of happiness from dawn to dark.

"Oh, Mums, to have a home to come to!" Peter sighed over his last piece of pie.

"You're all 'vited for Christmas!" said Jimsy, looking confidently at Mother, who beamed at him and said:

"Indeed you are—if you really want to come."

"Want to!" The chorus was unanimous.

"What you keep putting your hands up to your head for?" Aunt Sally leaned across the table to ask Mother gently. "Headache?"

"Headache? Never in the world. I'm feeling for my crown. Can't you see it?"

"Mother, you're always saying things we can't guess!"

"How can you help seeing it? You said—you all said you couldn't stay away! Could any crown be of more shining gold?"

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* * *

STUPIDITY NOT AN INALIENABLE PRIVILEGE

There is far too much patience with stupid people. Literature, the law, the judgment of the community, are all cushioned for the congenital idiot. "He did his best according to his lights," we say, and make it sound as if this were high achievement.

Folly might well be an inalienable privilege if it were only the practise of the foolish to live alone with their ridiculous notions behind locked doors. This is not the custom. Braying is almost without exception an activity which takes place in thronged streets and before large audiences.

I have in mind John F. Hylan, for one. When people tell me that he did this which he ought not to have done and left undone this other which he ought to have done, I do not care so much. My frenzy is aroused by the caliber of his public utterances. Only yesterday morning I observed a statement in which he referred to himself as "John F. Hylan." Whenever any one deserts the humility of the personal pronoun for the arrogance of the third person, I am convinced that he should be retired to private life.

Never, as far as I have observed, does the fool hide his lack of light under a bushel basket.

Consider, too, the Klan. Not its meanness nor its lawlessness arouses me as much as the arrant idiocy of it all. I am quite ready to be convinced that many of its members are dangerously sincere and are utterly convinced that the objects for which they work will save the nation. What of it? Where on earth did the notion come from that sincerity was a sort of police pass which should admit the bearer through all restraining lines and permit him to pour kerosene upon the conflagration?

Reviewers talk of the sincerity of a playwright or a novelist as if that were enough to enlist attention. But would you have your appendix out at the hands of a sincere surgeon or ask a passionate architect to design the foundations of your cellar?—*Heywood Broun, in New York World.*

* * *

NO NEED TO CUT A FIGURE

An American guest tells this story about a quick-witted compatriot. Poor Smith doesn't cut a distinguished figure in his evening clothes.

In a fashionable restaurant the other night, as Smith stood near the door waiting for his wife, a tall, pompous Englishman came up and asked, "I say, my man, you the head waitah?"

"No," replied Smith quick as a flash; "but I heard him tell a young fellow this afternoon that he wasn't taking on any more help."—*The Western Christian Advocate.*

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

Reading the Bible

How to Enjoy the Bible. By Anthony C. Deane. George H. Doran Company. $1.25.

Cardinal Ideas of Isaiah. By Charles E. Jefferson. The Macmillan Company. $1.75.

Though we have always welcomed books that help to make the Bible more interesting and more intelligible for the average reader, now that we have a more or less professional interest in arousing appreciation for and inducing understanding of the scriptures we greet with even more than customary pleasure two books that seem to serve our purposes. But though we are doubly conscious of the merits of these books, we are also doubly sensitive to their shortcomings, and we shall have to mention both.

Canon Deane has written an extraordinarily good book. He writes with a good humor and a charm that are extremely rare. He has insight too, and a genuine perception of literary values. Whether he is justifying himself for venturing to "enjoy" the Bible in the face of Puritan tradition or is pointing out the beauties of the authorized version, he is entertaining, enlightening, and stimulating. In the space of little more than two hundred small pages he has compacted a fund of useful suggestions for the reading of the Bible, suggestions that will guide to new discoveries the man who thinks he knows his Bible and will prove an indispensable cicerone for the beginner. In the course of his treatment Canon Deane shows that he accepts the methods of the higher criticism, but he seems unduly conservative in his attitude towards its results. The chapter attempting to prove the Johannine authorship of the Fourth Gospel seems out of place for all his explanations. The appeal to "literary sense" as against scholarly investigation is very shrewd and quite sound, but unfortunately men of literary "sense" agree no more often than men of scholarship.

In Dr. Jefferson's book we have another of his collections of sermons. The first two chapters, which explain the value of studying the prophets and the reasons for the difficulty most people find in such a study, are excellent. They show Dr. Jefferson at his best. His scholarship is sound, and his methods of popularization admirable. After the first two chapters, however, we have sermons on themes suggested by Isaiah, themes such as his social vision, his ideal of peace, his thought of God, and the like. They are very good sermons, of course, but they are not the brilliant expositions of Isaiah's thought which the first two chapters led us to expect and which, as the first two chapters show, Dr. Jefferson could do very well. Doubtless Dr. Jefferson's congregations needed the sermons with their applications to modern life, but we wonder if they too weren't a bit regretful that they were not allowed to see more of the fascinating figure to whom they had been so admirably introduced.

* *

A Scientist's Poetry and a Poet's Science

Jungle Days. By William Beebe. G. P. Putnam's Sons. $3.00.

The Book of Earth. By Alfred Noyes. Frederick A. Stokes Company. $2.50.

William Beebe, who a year or so ago gave us that glorious book, "Galapagos," and who has promised us the account of his voyage this year to the Sargasso Sea, combines in one remarkable personality the scientist, the adventurer, and the artist. Professionally the scientist dominates, and in "Jungle Days," a collection of essays on his experiences and observations in Guiana, he grants to the reader both amazing bits of information and insight into the scientific mind, but the love of far-off places scents the pages, and over all is cast the charm of a literary style which entitles Beebe to rank with those other writing naturalists, Henri Fabre and W. H. Hudson.

Of the subject matter the review need say little. Mr. Beebe tells us what his keen eyes have seen as he wandered in the jungle, as he sat at his laboratory table, as he lay at midnight on the beach, or as he watched the falling of leaves. He writes of the sloth, of the monkeys, of the mangrove trees, of the tinamou. Curious information, pictures in words, prose that is almost poetry await the reader. Throughout one is conscious that here is no dilettante, no cozy-corner poet of spring, spring, beautiful spring, but a scientist, an explorer of "the wonderland of correlation," a man who has tasted the joy it is "to link facts together, to see them forming a concrete whole; to make A fit into *Arch* and *Arch* into *Architecture*."

In Alfred Noyes' "The Book of Earth," second in his trilogy, "The Torch Bearers," we have an iambic pentameter account of the rise of geology and biology, beginning with Pythagoras and Aristotle, continuing through the Middle Ages with Farabi, Avicenna, and da Vinci, and coming to modern times with Guettard, Linnaeus, Lamarck, Buffon, and finally Darwin and Huxley. As is to be expected, Noyes handles his meter with facile grace, but he reaches the epic spirit only in the next to the last division, that dealing with the famous meeting at which Huxley checked Bishop Wilberforce's grandiose attempt "to make an end of Darwin, once for all." Here there is true fire, movement, majesty. Elsewhere, with occasional exceptions, is supple verse that fails to stir

From first to last Noyes argues and argues and argues that there is purpose in the universe, in every falling leaf, in every fortunate coincidence Gently he chides Darwin for failing to perceive this, unrestrainedly praises Aristotle for having seen it Wisely he refrains from putting scientific discoveries into blank verse, seeking only to depict the spirit of the discoverer and to meditate upon the omnipresent evidences of purpose He is at his best in description, and this one quotation, a portrait of Darwin, may serve as illustration of his style:

I saw the shaggy brows
That like a mountain-fortress overhung
The deep veracious eyes, the dogged face
Where kindliness and patience, knowledge, power,
And pain quiescent under the conquering will,
In that profound simplicity which marks
The stature of the mind, the truth of art,
The majesty of every natural law,
The child's wise innocence, and the silent worth
Of human grief and love, had set their seal.

With Mr. Noyes' choice of subject we have no quarrel, for there is material worthy of an epic in the achievements of science. With his sermon preaching, too, we have no quarrel, for even Milton sought "to justify the ways of God to Men." The theme is excellent, the treatment, by and large, unsatisfactory. Mr. Noyes has a great gift in his ability to handle meter and rhyme, but such a gift by itself does not make a poet. For us there is more artistry and a higher tribute to science in William Beebe's "Jungle Days."

* *

Prometheus

By H. S. Jennings. E. P. Dutton and Company. $1.00.

Dsepite all the popularizers science keeps several jumps ahead of the man in the street, and just when he gets ready to accept a view somebody comes along to tell him it's all wrong. A. E. Wiggam has gone ballyhooing up and down the country telling people about eugenics and giving them the inside dope on Mendelism, the laws of heredity, the dangers of social service, and so forth and so on. And now along comes Professor Jennings of Johns Hopkins and in the latest volume of the "To-day and To-morrow Series" proves that Mr. Wiggam is one jump, or possibly two jumps, behind.

Mr. Jennings says, "The idea of representative hereditary units, each standing for a single latent characteristic, is exploded; it should be cleared completely out of mind." It appears that it requires more than fifty genes to constitute the

eye of a fruit fly, and that if one of these genes is absent the eye will not be its normal red. It appears that instead of there being one or two laws of inheritance there are several score. It appears that any pair of parents may produce millions of different characteristics. It appears that environment has considerable influence inasmuch as the development of each gene may be altered by altering conditions. It appears that in a sense "all characteristics are hereditary and all are environmental, but no characteristic is exclusively hereditary or exclusively environmental." It appears, in short, that the whole matter of heredity is extremely complicated, and it appears that Mr. Moses Wiggam will have to go up to Sinai for a new decalogue.

* *

The Curriculum of Religious Education

By William Clayton Bower. Scribner's. $2.25.

"The battle ground in the field of religious education for the next decade will be in philosophy and educational theory." This statement of Dean Athearn may appear to be out of place when every effort seems to be turned toward practical programs. For the last few years handwork, social service programs, projects, and various plans for activities have been to the front. The demand has been for something for children to do, and religious educators rushing headlong to meet this demand have flooded the market with a mass of plans and programs for getting children into action. Now the tide is beginning to turn. Leaders in the religious education movement have come to see that the most important problem is not that of giving children something to do but is determining the best type of thing to be done.

The battle over religious educational theory has begun. Professor Bower, of the College of Bible, Lexington, Ky., has opened the campaign for one of the most important factions. In his book he proposes an entirely new basis for curriculum making. His position is that the curriculum should be conceived in terms of "enriched and controlled experience." "Morals and religion," he asserts, "can not be taught apart from experience. As bodies of ideas and precepts dissociated from every-day relations and functions there is no assurance that they will function in the redirection of conduct in conformity with the highest ethical and spiritual ideals of the race. Until a way can be found for the teaching of morals and religion as a part of the experience of normal life there must remain a doubt as to the practicability of teaching morals or religion at all."

This is indeed a complete and sweeping change from the traditional point of view. What have usually been looked upon as the materials of religious education, the Bible, text-books, maps and hand-work, which are designed to give pupils an approved body of knowledge, are declared not only to be of little value but even detrimental in their ordinary use. "Ideas that are handed down through tradition—that are told to passive learners through a process of instruction apart from experience—are utterly lacking in convincing or carrying power. There is no life in them. Nor is that all. Themselves subject to the forces of spiritual decay, they set up mental and spiritual decay in the lives of those who learn them. They undermine the integrity of moral judgment and spiritual discernment. They make religionists, but not religious persons."

Professor Bower would change from materials to experience. He would make the school of religion a miniature society and instead of the class room with the teacher's desk and formal row of seats there would be an actual life situation. He would have the teacher not one who imparts knowldege, but a supervisor of experience, who directs the expenditure of effort in worth-while undertakings and assists in making the proper adjustment to life conditions. What he proposes is not merely a new series of lessons or a different course of study. In fact the proposal calls for the discarding of lesson helps, pupil's books and all instruction material, and the use, as the fundamental element in the curriculum, of a body of actual experiences of children, young people and adults. This means not the making over of what we have but the production of something entirely different. It is not the sewing of new cloth on an old garment, but it is a new garment. It is designed not to meet the emergencies of a day, but the needs of an age.

For the teacher who is looking merely for something new for his class this year, this volume will have little value. But for the one who wishes to go into the subject thoroughly the book will aid in clarifying thinking and the extensive bibliography will serve as a guide for exhaustive reading. The professional worker will welcome the book as an introduction to a particular educational theory. The treatment, however, is too brief in important places, and extensive experimentation and further writings will be necessary to mak ethe proposed curriculum available for practical use.

J. M. R.

* *

The Principles of Christian Living

By Gerald B. Smith. University of Chicago Press. $2.00.

Written largely from the point of view of a sociologist and by one who believes thoroughly in a socialized religion, "Principles of Christian Living" presents the highest type of life in terms of adjustment to social situations. Such adjustments as are needed are not to be brought about by the memorization of codes or abstract formulas, but by a broad acquaintance with the factors involved and by training in making intelligent choices. The author, therefore, seeks not so much to tell one how to live as to aid one in discovering for himself those things which lead to the highest good.

More than half the book deals in a practical manner with such subjects as the Christian and his church, his family, his life work, his recreations, his possessions, his industrial problems, his politics and his conscience. The writer has not tried to dodge issues by speaking in general terms but considers many of the problems which comes to the ordinary life, including Sunday observance, commercialized amusements, sex attraction and marriage, parenthood, birth control, divorce, minimum wage, and industrial co-operation.

Professor Smith writes in a style pleasing to the average reader. He is at his best when he appeals for a life of the highest social value. When he clings to old terminology or seeks to fit life into the accepted forms of an ecclesiastical organization, it is evident that he is cramped and much of his effectiveness is lost.

"Principles of Christian Living" will be found valuable as a text book for advanced classes in the church school, as an outline for discussion groups, or as an introduction to the study of practical ethics.

J. M. R.

* *

The Thinkers of the Church

By A. B. D. Alexander. George H. Doran Company. $1.50.

Brief sketches of a selected group of early Christian and later European leaders who have made important contributions to religious thinking. The list includes philosophers and scientists as well as churchmen.

J. M. R.

* *

The History of Religion in the United States

By Henry Kalloch Rowe. The Macmillan Company. $1.75.

A volume that directs attention to the distinctly religious phases of American history. Chief emphasis is given to the Protestant denominations with only an occasional reference to Catholic or Jewish institutions. The book is not simply a record of the growth and expansion of churches and organizations, but gives consideration to the influences which have brought about the liberalizing and socializing of religion, and to the factors which have produced a religious mind which thinks more in terms of service than of sacraments. The treatment, however, is too general to do more than indicate where the richest deposits of American religious history are to be found.

J. M. R.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

PLEASE PERSIST

Again comes an appeal in behalf of the orphans of the Near East. And again the General Sunday School Association will devote its Philanthropic Offering to this highly important cause. Last year our schools gave the remarkable sum of $7,300 and there is no doubt that they will give as much or more this year, for not one among us believe that the children whose lives we have saved should be deserted now just as they are approaching the age of self-support.

Alas, that new orphans are coming to our care because of the atrocities even now taking place across the seas!

The maps, posters, pamphlets and coin collectors, constituting the material for the offering, have been mailed and should have reached all superintendents several days ago. Those coin collectors are very clever. A picture represents a truckload of food, medicine, tools and so forth, and on each package there is a slit into which a dime can be slipped. Every child should be urged to fill all the slits, in which case he will contribute a dollar and twenty cents, the cost of an orphan's life for one week.

What about the older folks? The offering would be a failure if they did not take part and did not contribute more than a dollar and twenty cents apiece. They should be encouraged to give five dollars, the expense of maintaining a child for a month, or sixty dollars, the expense for a year. We have many "adoptions" at sixty dollars each.

* *

OHIO EFFICIENCY CONTEST

The Ohio State Sunday School Association believes in high standards for its schools. The executive board has recently arranged a contest, asking each school to strive during the year for the following goals: an increase of twenty-five per cent in membership, an increased number of organized classes, a home department, a regular teacher and an assistant for each class, and a regular monthly workers' conference.

The executive board is planning to visit each school to assist in establishing these standards. To the school scoring the highest an award of twenty-five dollars' worth of equipment will be given.

What other state will follow Ohio's example?

* *

STANDARDS IN OUR SCHOOLS

For the year 1924, fourteen schools were Standard schools, meeting all points required by the Affiliation and Efficiency Goals. They were Mitchellville, Iowa, Bangor and Gardiner, Maine, Grove Hall, Lawrence, Lynn, New Bedford, Springfield, Second, and Waltham, Mass., Minneapolis, Minn., Dover, N. H., Girard, Pa., Harrisville, R. I., and Akron, Ohio.

Four schools were also Honor schools, meeting all points required under the Higher Efficiency Goal: Springfield Second and Lawrence, Mass., Akron, Ohio, Harrisville, R. I.

The call will soon be going out for reports of the calendar year 1925 and we are hoping for many more names to add to these lists. But we urge our schools to report promptly even if they are very far from the goals. At Headquarters we note with appreciation every effort to reach these goals, especially if there is progress from year to year. Schools not yet enlisted in this department may receive a Recognition Certificate on application, if they pay their per capita assessment, send delegates to some Sunday School Convention, and make the annual report.

At the Syracuse Convention, a committee was appointed to revise the Standards. Rev. John Ratcliff, Mr. Carl A. Hempel, and Miss Earle constitute the committee. They will be glad to receive suggestions about improvements in our Standards requiremens. For the current year of 1925, the old plan will be continued.

The W. N. M. A.

NEW HAMPSHIRE CONVENTION

The thirty-second annual Convention of the W. U. M. A. of New Hampshire was held in Manchester, Sept. 23.

Reports showed a gain in nearly all departments. The apportionments to the South, to Japan and the Bulletin have been over paid. The apportionment of the sinking fund given to New Hampshire has been nearly paid, thus practically doing in two years that which the National gave us four years to do. The money raised through the mission boxes is more than double that of the previous year.

An appeal has been made for funds for buildings in the South, and to this fund New Hampshire has contributed $165.50.

Some Circles report a gain in membership, but one Circle has disbanded. We have gained five members-at-large, and two life members this past year.

Mrs. Minnie J. Ayres gave an address on Japan. A rising vote of appreciation was given Mrs. Ayres for her helpful address.

Officers elected: President, Mrs. Anna B. Parkhurst, Woodsville; vice-president, Mrs. Kate Chase, Concord; secretary, Mrs. Eva D. Lother, Woodsville; treasurer, Mrs. Florence B. Fisher, Manchester

Eva D. Lother, Secretary.

* *

NEW YORK CONVENTION

The thirty-first annual Convention of the W. U. M. S. of New York State was held Oct. 7 in Little Falls.

Mrs. Maud H. Reed, Watertown, led in a service of song, followed by prayer by Rev. Clara Morgan of Hornell.

The corresponding secretary, Mrs. Fanny McGonegal, reported twenty-three Circles, twenty-nine members-at-large; thirty-two life members, or a total membership of 704, and ten Clara Barton Guilds, three of which are new this year, Canton, Dolgeville, Little Falls, with a total membership of 161.

The treasurer, Mrs. Ethel Vande Walker, reported all quotas paid except a small deficit on Southern work. Pledges were called for for the balance of the state's quota for the Clara Barton Memorial, and a most generous response was given.

The national president, Mrs. Ethel M. Allen, Miss M. Agnes Hathaway and Rev. Leon P. Jones of Clinton, N. C., were present.

Mrs. Alice T. Walker, president, made an address. Miss Hathaway gave a tribute to the memory of Miss Catherine M. Osborn.

Letters of greeting were read from Mrs. Maud L. Cary and Rev. Clifford Stetson.

Officers elected: President, Mrs. Alice T. Walker, Coldwater; vice-president, Mrs. Lena W. Stevenson, Watertown; corresponding secretary, Mrs. Fanny M. McGonegal, Rochester; recording secretary, Mrs. Edith W. Johnson, Canandaigua; treasurer, Mrs. Ethel Vande Walker, Dexter; trustees, Mrs. Maud Reed, Watertown, Mrs. Lottie C. Hersey, Canton.

Edith W. Johnson, Secretary.

* *

INDIANA W. U. M. A. CONVENTION

The Indiana W. U. M. A. held their twenty-fifth annual Convention at Logansport, Oct. 9.

It was noted that Indiana was organized in 1900 with forty members, and now has 120, and is giving more than twenty-five times as much as in its beginning, through the National Board.

The national president, Mrs. Allen, gave an address at the evening session, on "Gardens and Highways." Dr. J. M. Tilden gave a stirring address on the same line.

Officers elected: President, Miss Tracy Hartman, Indianapolis; vice-president, Mrs. W. C. Caldwell, Muncie; treasurer, Miss Edith Irwin, Indianapolis; elective members, Mrs. Barr, Mrs. Hoover, and Mrs. Strupe.

Mollie B. Dunwoodie, Secretary.

Among Our Churches

Church News and Interests

PERSONALS

Rev. Edgar R. Walker of Winchester, N. H., accepts the unanimous invitation of the Swampscott, Mass., church to become its pastor. The new work will probably begin on Dec. 13.

Rev. John Edwin Price of Cincinnati has written a little book called "Big Bill Stories" which has proved so successful that the publishers have requested him to write a second volume. In the form of fiction he puts over his message for character building. The book sells at one dollar.

Dr. J. H. Crooker, who has been at Elgin, Ill., recently, is now at 24 East Concord Ave., Orlando, Fla., spending the winter with Dr. Kollock, brother of the late Mrs. Crooker.

Oliver D. Powell, a trustee of the church in Auburn, New York, was a recent visitor at Headquarters. Mr. Powell was formerly an active worker in the Haverhill, Mass., church. He came to Headquarters to see about the Five Year Program.

Rev. Frank Oliver Hall, D. D., preached in the Metropolitan Theater, Washington, D. C., Nov. 15. Rev. Roger F. Etz is to preach there on the 22d and Rev. John Murray Atwood, D. D., president of the General Convention, on Nov. 29.

Rev. Reignold Kent Marvin, D. D., of Franklin, Mass., filled the pulpit of the Church of the Divine Paternity, New York, on Nov. 15.

Mr. James D. Tillinghast has resigned as secretary of the Boston Universalist Club, to go to Florida for the winter. Mr. Sidney Tilden has been elected secretary in his place.

The Hon. A. P. Langtry was the speaker at the Boston Universalist Club at the first meeting of the year on Nov. 9.

Rev. G. H. Ashworth of Lansing, Mich., goes to Cleveland, Ohio, in the near future, where the famous surgeon, Dr. Crile, will operate for a goiter. During his long illness his people have carried on the work of the church unitedly, and have greatly improved and decorated the building.

Mrs. A. H. Mead of Duluth, Minn., has given $100, Mrs. Ellen Montgomery of Gaines, Mich., has given $1,000 and Mrs. R. A. Bailey of Lansing, Mich., $100, during the past year for the endowment fund of the Lansing Universalist church.

Rev. John Sayles returned to Mount Vernon the first week in November, after ten weeks in Portland, Me.—six in a hospital and four in a convalescent home. He has fully recovered and is back at work, energetically and enthusiastically as ever. During the absence of Mr. Sayles his pulpit was filled by four Unitarians and four Universalists. Dr. Lowe will preach Nov. 29.

Dr. John S. Cook preached the rededication sermon at the twenty-fifth anniversary of the original dedication of St. Paul's Universalist Church, Clinton, Ill., of which Rev. Almira L. Cheney is the successful pastor. Presbyterian, Baptist, Methodist and Christian pastors of Clinton spoke at the fellowship hour in the afternoon and Miss Cheney preached in the evening.

OUR HEADQUARTERS STAFF

Miss Mary F. Slaughter is spending the month of November in Baltimore, engaged in intensive work for the church school.

Illinois

Waltonville.—Rev. Wm. D. Harrington, pastor. Our church recently held a church dinner and bazar which netted the church $75. The attendance was smaller than last year owing to rain the night before which hindered the traffic.

Massachusetts

Cambridge, First.—Rev. Otto S. Raspe, pastor. The morning hour of worship has been well attended this season since our vacation. Strangers are in the pews each Sunday. The church school reached its highest attendance last Sunday with 102 present. A supper and entertainment was given to the church school. Mrs. George E. Huntley reported for the Syracuse Sunday School Convention. A group of men met with the pastor last week to hear him on the theme: "The Forward Look of Our Church." A lively discussion followed. A permanent organization was effected to co-operate with the pastor in furthering the cause of the church. The organization is to be named "The Laymen's Association of the First Universalist Church of Cambridge." Twenty-four men became charter members. The following officers were elected: Charles T. Choate, president; Ernest W. Clark, Geoffrey Chamberlain, vice-presidents; Sumner Cooley, secretary; Jesse S. Perkins, treasurer; Willis V. Ames, Chester Strong, Charles O. Dam, Charles Barton, directors. It was voted to advertise the church weekly in the *Boston Herald*. This church has paid half of its quota on the Five Year Program and will remit the balance before the annual meeting in January.

Chelsea.—Rev. B. F. McIntyre, pastor. Laymen's Sunday brought out a fine congregation to hear Mr. Fred B. Marston. On Sept. 29 Rev. C. H. Pennoyer addressed our church and school. On Nov. 22 we will listen to Rev. Geo. L. Paine of the Greater Boston Federation of Churches. Our Clara Barton Guild and church school, with assistance from the Sabbath School Union, sent Miss Muriel Follansbee to the Northfield Institutes for three weeks. As a result Miss Follansbee has taken the superintendency of our newly formed primary department, consisting of four classes. This department is an outgrowth of a class of three pupils several years ago. Beginning with the new year we plan to introduce a dramatic service of worship in our school once each month, different classes dramatizing important episodes in Bible literature. The Social Circle served their annual "get-together supper" Nov. 4. Our Guild is busy with "The Melting Pot," an entertainment they will present the middle of December. Our annual parish fair comes Dec. 3 and 4. We are co-operating for the third year with two Congregational churches in union Sunday evening services, which are being held in our auditorium during November. On Nov. 22 and 29 the pastor will give Dr. Hillis' two illustrated lectures on "The Influence of the Puritans."

Hingham.—Rev. E. A. Hoyt, pastor. A father, mother and son were received into the church Nov. 15. Mr. Hoyt will round out eleven years as pastor on Dec. 31, 1925, the longest pastorate in the history of the parish of almost one hundred years.

Jamaica Plain.—Mr. James F. Perkins, Jr., began his work as pastor of our church in Jamaica Plain on Sept. 20. The church has recently held a very successful fair. An increase in the membership is expected shortly.

Haverhill.—Rev. Norman D. Fletcher, pastor. On Armistice Sunday the pastor preached upon the subject, "Peace and War in the Next Five Years." On Nov. 20 Mrs. Minnie J. Ayres of Brookline gave her illustrated lecture on Japan. The Young People's meetings have been revived, Miss Bertice Franklin leading the meeting on Nov. 8.

New Jersey

Newark.—Rev. Henry R. Rose, D. D., pastor. The wide interest created in the Ten Commandments by a very popular motion picture led Mr. Rose to begin a series of ten sermons on the Decalogue. The attendance has been large and the interest very keen. It has proved a psychological thing to do. The general theme of the series has been: "Moses, Jesus and the Ten Commandments." The Sunday Illustrated Drama Lectures began October 25th. Every inch of space in the church was filled and so many hundreds were turned away that the lecture was repeated the following Sunday. The church was again crowded. This speaks well for this feature after twenty or more years. Our Sunday school opened with a full attendance and most encouraging

enthusiasm. The superintendent is keeping pace with the sermons on the Ten Commandments and explaining each one to the school. The Ladies' Aid Society had a Jubilee Supper on November 11 at which they reported over $1,400 earned during the preceding ten months by their "group idea"—a quiet but evidently effectual way of gathering in the money. The Y. P. C. U. is getting out from thirty to forty every Friday night, a live body of young men and women. Our Mission Circle is in splendid shape and adding new members. Mr. Ellwood S. Brinker, a graduate of Lafayette College, has been engaged as assistant to Dr. Rose. He is fitting in with great satisfaction to everybody. The health of Dr. Rose is completely restored. Much of the detail work will be cared for by Mr. Brinker, however.

Ohio

Columbus.—One member was received at a recent morning service. We were pleased to see and hear Dr. Bishop, former pastor, the Sunday following Convention. The church is glad to welcome back Mrs. Ethel Allen, who has served as president of the W. N. M. A. for the past four years. Laymen's Sunday was observed Nov. 15 with Everett Beem on the platform as the speaker. His subject was "The Layman's Responsibility." The pastor responded to "The Preacher's Opportunity." Laymen had charge of the usual items of service.

Woodstock.—Two more were received into the church as a result of the special services, making nineteen in all. Here is an only church in a village of 300, affording a young man a wonderful opportunity to work out a community program.

* *

CHURCH MEMBERS REPORTED IN 1925

Previously reported	1,934
Kinston, N. C.	1
Cohasset, Ala.	3
Columbus, Ohio	1
Woodstock, Ohio	2
Hingham, Mass.	3
Total	1.944

* *

THE PRESIDENTS' COUNCIL AND BETHANY UNION

" I have been a contributor for years to Bethany Union, but had never been there until the day of the Presidents' Council of the Massachusetts Woman's Universalist Missionary Society. Now I am an enthusiast on two things—Bethany Union and the Presidents' Council." So some one said.

We are of the opinion that those who attended this meeting on Nov. 9 and were received with so much cordiality, and listened to the helpful talks from the various department superintendents, the message from the Southland by Mrs. Ball, the reports of the representatives from the Institutes and our National Convention at Syracuse, and the two addresses from our guests, Miss Newhall and Miss Hartman, must have felt more than repaid for any effort made to be present.

This splendid get-together of about seventy-five women from thirty-one Mission Circles interested in the furthering of the cause of good-will, world friendship and Christian missions will be an inspiration and help for the coming year's work.

May we all be enthusiasts for Bethany Union and the Women's Universalist Missionary Society.

* *

A WORD OF THANKS

Mr. and Mrs. M. A. Brown wish to thank the officers of the General Sunday School Association and members of the Syracuse Convention for good wishes and greetings, and the beautiful bouquet of flowers sent them.

* *

REDEDICATION AT CLINTON, ILL.

On Sunday, Nov. 8, St. Paul's Universalist Church of Clinton, Ill., held a service of rededication, at the same time celebrating the twenty-fifth anniversary of the original dedication and the thirtieth anniversary of the organization of the church.

The building has been remodeled at a cost of $3,000. The main auditorium is decorated with a warm gray, shading into ivory, with the ceiling of ivory. The base is skirted with a brown marble color, harmonizing pleasantly with the softened decorative plan. All the woodwork has been revarnished and the pipes of the organ redecorated with a Scotch gray.

The whole is set off with an entirely new lighting arrangement, the frosted bowls of the lamps giving forth a soft, pleasant glow in the diffused system. Separate switches connect the organ, and the building can be lighted in soft or bright lights as desired.

While all members of the congregation have been busily engaged upon the task this summer, the management fell principally to the moderator, Charles R. Griffin, and the chairman of the building committee, Fred Anderson.

At the Rededication Service the historical sketch read by Mrs. Wallace Edwards was of especial interest and the occasion was particularly happy in the presence of five of the nine charter members of the church now living: Mr. and Mrs. Charles S. Lafferty, Mrs. H. E. Brown, Mrs. Ida Colwell, and Mrs. Jacob Ziegler. Rev. John D. Cook, D. D., of Beecher City, delivered the sermon of dedication.

At the Fellowship Hour, held that same afternoon, the different phases of the work of the church were splendidly presented by Rev. Forest L. Perkins of the Baptist Church, Rev. J. Wayne Staley of the Christian Church, Rev. C. Harmon Johnson of the Presbyterian Church, and Rev. Thomas H. Tull of the Methodist Church in Clinton.

Notices

NEW YORK Y. P. C. U.

The State Convention of the New York Y. P. C. U. will be held at Auburn, Nov. 27, 28 and 29.

Thelma M. Burton, Secretary.

* *

MASSACHUSETTS FELLOWSHIP COMMITTEE

A meeting will be held at Universalist Headquarters at 12.15 p. m. Nov. 30 for the examination of Miss Alice V. Jewel for ordination.

H. E. Adams, Secretary.

Obituary

"Keturah"

Mrs. William E. Barton, known to the readers of this paper as "Keturah," died at Foxboro, Mass., Saturday, Nov. 7, 1925. She had been in apparent health, and was happy to her last conscious hour. Stricken with cerebral hemorrhage, her last words were words of affection for those she loved, and she died peacefully in four hours. Esther Treat Bushnell was born in Johnston, Ohio, daughter of Lewis and Elizabeth (Treat) Bushnell. On her father's side she was descended from a family famous in Connecticut history from 1636 and on her mother's side she sprang from Governor Robert Treat of the Charter Oak. Among her forbears were John Davenport, founder of New Haven, Abraham Pierson, first president of Yale, and many men and women notable in early and later Connecticut. She was married to Rev. William E. Barton, July 23, 1885. Their eldest son, Bruce, was born in the Tennessee mountains, the next three children, Charles, Helen and Fred, were born in Ohio, and Robert was born in Boston.

Sharing with her husband the adventures of a ministry of forty years, she accompanied him on many of his journeys as Moderator of the National Council of Congregational Churches (1921-1923), and after the completion of twenty-five years in the First Church of Oak Park, Ill., they were privileged to make a tour of the world together. Returning to Foxboro, Mass., which for thirty years has been their summer home, they celebrated their fortieth wedding anniversary, and gathered their children and grandchildren about them in a memorable summer reunion.

For her were named the Esther Barton Hospital for women and children at Tai-ku, China, the Esther Barton Assembly Hall of the Madura Mission in India, and the Esther Nursery at Camp Algonquin on Fox River, Ill. She was a trustee of the Woman's Board of Missions of the Interior and a devoted friend of many good causes.

Mrs. Barton's funeral was held in the Foxboro Church, Nov. 11, conducted by Rev. Archibald Cullens, pastor of that church, assisted by Dr. A. F. Pierce of Shawmut Church, Boston, of which Dr. Barzon was once pastor, and Dr. A. W. Palmer of the First Church, Oak Park. President and Mrs. Coolidge sent flowers. The burial was on the shore of the little lake near the Bartons' Foxboro home.

Only to those who knew Mrs. Barton intimately would it be possible to speak truthfully and without apparent exaggeration of her noble qualities. She had a good mind, sound judgment, rare common sense, and with these qualities had ready sympathy, affection that always sought the welfare of others, and sublime Christian faith. Her life was a life of the beatitudes. If unselfishness is noted in heaven, if peacemakers are blessed, and the pure in heart see God, great is her reward.

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Did he note the amount of the caloric count—
He ate it because it was chow.
He wasn't disturbed, as at dinner he sat,
Destroying a roast or a pie,
To think it was lacking in granular fat,
Or a couple of vitamines shy.
He cheerfully chewed every species of food,
Untroubled by worries or fears
Lest his health might be hurt by some fancy dessert—
And he lived over nine hundred years!

Galt Evening Reporter.

* *

Spotted by O. G. in "The Green Hat:" "All over the room elderly women were dancing with young men of both sexes." And E. B. asks if there was a worse bit of syntax ever perpetrated than the following from A. S. M. Hutchinson's new novel, "One Increasing Purpose:" "His thought was all of that which she must suffer if she came out marred, marred as she would be as much more worse than common folk as more supremely lovely than every other she had been."—*Boston Transcript.*

* *

"Remember, boys, that in the bright lexicon of youth there is no such word as fail," said the teacher, emphatically. The boys seemed duly impressed. Shortly a youth raised his hand.

"Well, what is it, Leopold?"

"I was merely going to suggest," replied the lad, "that if such is the case it would be advisable to write to the publishers of that lexicon and call their attention to the omission."—*Harper's Magazine.*

* *

About all a man of retiring tastes has to hope for, what with raids on his home by Prohib tion agents, both Federal and State, and income-tax publicity and everything, is that the home paper will say, after eulogizing his life and works: The funeral will be private.—*Ohio State Journal.*

* *

A new German dye company is to bear the name, Interessengemeinschaft der Farbenindustrie Aktiengeselleschaft, and those who owe any money to this corporation will save time by making checks payable to "Cash."—*Life.*

* *

At the rate automobiles are being turned out, it begins to look like there soon won't be enough pedestrians in this country to meet the demand.—*Exchange.*

* *

"Gosh, you're dumb. Why don't you get an encyclopedia?"

"The pedals hurt my feet."—*Exchange.*

* *

We have the ships, we have the men, we have the money too. But we also have the Shipping Board.—*Dayton News.*

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